HE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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TO BE TAKEN FROM BUILDING

Volume CXXXIX February, 1957 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

February, 1957 — No. 2

The **cover** shows the chancel in the recently restored sanctuary of the First Universalist Church of Providence, Rhode Island. A story of the project and of the rededication of this beautiful Gothic church appears in the news columns of this number.

Robert L. Cope, co-minister of the Unitarian-Universalist Church of Buffalo, New York, has written an illuminating analysis of the young radical's progress in **What Makes the Young Turk Run?** Of our youthful radical thinkers, Mr. Cope says, "They are produced within one's own household; they are our own flesh and blood . . . (they seek) to work out some unfulfilled implications of their own heritage."

The **editor** wrote the story of the meetings of the Board of Trustees, the Council of Superintendents and the election of the new General Superintendent.

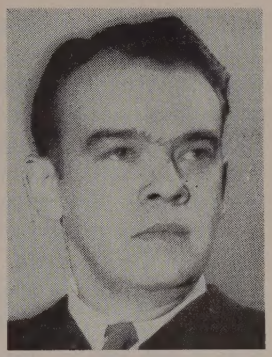
Carl A. Bays, chairman of the Church Extension Committee of the Midwest Universalist Conference, concludes his stimulating essay on **If We Want to Grow.**

Henry F. Pommer, associate professor of English literature in Allegheny College and minister of the Universalist Church of Linesville, Pennsylvania, displays vividly one of the major sources of our civil and religious liberties in the article on **Milton Speaks to Our Concern.**

Kenneth L. Patton and Jack Mendelsohn, co-chairmen of the program committee for the forthcoming Joint Universalist-Unitarian biennial meetings, introduce the theme of the session in companion pieces on **Preparing to Live in the World Community.**

Criterius has something of basic importance to say anent both salvation and "just retribution" in the **Plumbline.**

What Makes the "Young Turk" Run?



Robert L. Cope

BEFORE I can hope to interest you in speculating about what it is that makes a Young Turk run, I realize that those of you who are not familiar with the term ought to be introduced to the basic information of just who the "Young Turks" are.

The reference is an historical one, to a specific group of men in a certain time and place, but the term has come to characterize persons of a type, of a kind, and thus the original designation suggests, but does not exhaust its meaning.

As you would expect, the certain place was Turkey. The time, 1908. This was in the last years of the Ottoman Empire. A group of comparatively young men, more radical than the "liberal" Turks who supported the respected but forcibly retired statesman Kiamil Pasha, formed secret societies under the leadership of one Enver Bey. These "Young Turks," according to the historian, Carlton J. H. Hayes, "spread clandestine propaganda . . . preparatory to a revolution which should transform the Ottoman Empire into a national state, whose whole population would be infused with a common patriotism and a common desire for 'progress'." In July 1908, Enver Bey's "Committee of Union and Progress" executed a military *coup* at Salonica and threatened the Sultan with deposition unless he proclaimed the long-suspended national constitution of 1876 to be in force. So it was that the "Young Turks" transformed the Ottoman Empire into a national constitutional regime. Wrote Hayes: "Their central purpose was to regenerate the Empire by nationalizing it, and to nationalize it they believed they had to make it Turkish" — in language, education, and custom.

Considering the meaning of the term as I will be using it, this further definition is relevant. In *The Readers Encyclopedia,* the word Turk received this treatment: "Applied to barbarous, savage, cruel men, because these qualities have been for centuries attributed to Turks; also to mischievous and unruly children, as *You little Turk.*"

With this as background, the meaning emerges quite clearly. A "Young Turk" is a radical, a progressive, one who would band together with others of like mind and plan maneuvers so as to effect a coup d'état, by which the old empire, the status quo, will be overthrown in a period of revolutionary reform.

Quite understandably, the "old guard," the powers that have been, and the powers that be, look upon such upstarts as a bunch of savages; as unruly, mischievous children. Among the more quotable of their invectives would be the phrase, "You little Turk!"

So much for who they are. Where do you find them? They are to be found in almost every institution (and at just about every convention) — in politics, in education, in business, in the arts and sciences, *and* in religion. The upstarts, the young whippersnappers, who would take all the "tried and true," established, proven procedures and send them flying galley-west in the name of freedom, progress, and reform. And the worst thing about these "little Turks" is that they not only speak their minds one by one as individuals, they have clandestine tendencies and they organize. The worrisome thing about a band of "Young Turks" is that they will out-vote you if you don't watch out, when you least expect it, and almost before you recognize the dire intention of their sweet-sounding words.

From what has been said, it should be apparent that "Young Turks" do not represent an outside force of alien origin infiltrating an institution like a Trojan Horse, or a fifth column; but, rather, they are produced within one's own household, they are our own flesh and blood. It is our own offspring who become the unruly "little Turks."

Just as surely as the so-called "old guard" thinks of the "Young Turks" as having no respect for tradi-

tion, no feeling for the old battles, the old victories and achievements won at great cost and now cast aside so casually, even so the upstart progressives, the impetuous moderns, think that they see what no one has ever seen before; they want to move up and take the new ground, occupy the most advanced positions, even though that should mean abandoning the familiar terrain made habitable and comfortable by the labor of their fathers.

Against the "old guard" of his day, Jesus of Nazareth was clearly a young radical. "You have heard that it was said of old . . . but *I* say unto you . . ." This was the formula with which he challenged the comfortable complacencies of that time. From a story in the gospels (Luke, Ch. 4), we learn that his elders were quite pleased with him when he first stood up in the Synagogue to read from the Scriptures. "This is Joseph's boy," they said, and everyone spoke well of him. But he began to apply the words he had read in a new and startling way, a radical and challenging way, and they were filled with anger and drove him out of the city and made an attempt on his life.

And yet he did not represent an outside challenge to the faith of Abraham, Isaac, and Jacob. It was from *within* that stream of religious history that he emerged and it was from *within* that tradition that he made, in a phrase of Whitman's, "his ineffaceable mark upon time and the diverse eras." He said, "I did not come to destroy the law and the prophets, but to fulfill them." Indeed, he went so far as to say, " 'Til heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished."

Many would regard this as much too conservative an attitude for a young radical — this *refining* of and yet this *insistence upon* the faith of his fathers. But this man is also reported to have said, "I have come to set man against his father, and daughter against mother . . . and a man's foes will be those of his own household."

So it is with a "Young Turk." His revolution is wrought against his own household. This not in the name, *but in the spirit of his father's faith!* And his most bitter enemy is his father and mother, by which I mean to symbolize the forces that nurtured him; and while it is this he would destroy, it is this he would preserve in a *new* transfiguration.

Those who made up the "Committee of Union and Progress" in Salonica in 1908 were heretics enough to their own tradition to idolize the British form of government (they were accused of being Anglophiles). Yet, interestingly enough, when they came to power their concept of how to regenerate the empire was to "Turkify" it! A system of Turkish national schools was established and Turkish became the official language of the Ottoman Empire. They came, you see, not to destroy their traditions, but to fulfill them.

It seems to me that this is what makes a Young Turk run! This is what motivates him. This is why he organizes, learns the way of politics, and becomes so vocal, in order to work out some unfulfilled implication of his own heritage, felt so deeply that it becomes his destiny. He comes not to destroy, but to *fulfill* — even though the battle he wages would seem to be against those of his own household. The elders shake their heads over the unruly, unappreciative, incorrigible ingratitude of the impetuous little Turks. The fathers fail to discern how much of themselves there is in their sons; and the sons, believing they see what no one has ever seen before, are unable to perceive how deeply they belong to their own tribal history.

In his powerful Young Turkish little book called *Addressed to Christians,* Floyd Ross wrote this: " 'Every history is sacred history. Every history is a gospel.' This is the cardinal principle which must underlie the interpretation of man's history today, whether one starts as a Christian, a Buddhist, a Moslem, or a secularist. Every history is fraught with particular values; to the extent that tribal histories plumb universal depths they need no defense. To the extent that they are particular or parochial, they will require continual re-examination. Either such localisms will need to be relinquished or they have to be reconceived or translated into a wider idiom . . . we must go on to all human experience and not just to our past to discover more of those inclusive meanings in the light of which fragmentary or tribal meanings are seen in proper perspective and transcended." To see tribal meanings in a proper perspective and to transcend them, not to destroy but to fulfill them, — this it seems to me is the perennial quest of liberalism, secular or religious.

In order to illustrate one significant and often bitter battle which continues to rage within our household of faith as Universalists, let me quote to you from an article written about seven years ago by an erstwhile spokesman for the "old guard" of liberal religion. Against those who have come to think of our faith as one which transcends Christianity, this defender of the values inherent in the Christian tradition wrote (*Christian Leader,* September, 1948): "Today there are voices calling upon us to adopt a 'radical Universalism' which would be free of all the fetters of tradi-

ion so that it might rise and soar beyond Christianity o a more inclusive ecumenicity. Such an advance nisunderstands the meaning of both tradition and reedom. It places the church in grave danger of beoming a cult of the contemporary, subject to the icissitudes of the prevailing 'climate of opinion.' . . . The glory of our history has been the continued emhasis on Christian function; on the efficacy and releance of Christian faith in the transformation of the ocial order . . . I realize that the recommendations f this article can easily be interpreted as the most eactionary of proposals. I choose to think of them as adical suggestions designed to safeguard our movenent against usurpation by its 'radical fringe.' "

This champion of the status quo, this fighter for he idiom of his tribal history, reveals in his invective, is bitterness, some of the venom which so often charcterizes the debate between advocates of the so-called old" versus the so-called "new" liberalism.

Now it is a little difficult for me to believe, but I reely confess that I was the author of the quoted ines. They were written not long after graduation rom theological school. (According to your point of iew this could corroborate a case for either growth r regression.) Be that as it may, this illustration does oint to this: those who form part of the "old guard" ave no more monopoly upon age than the Young urks have upon youth.

Liberalism is enriched by the debate which goes on n each generation between its conservatives and its rogressives — at least it ought to be; if it is true to tself it *must* be. The danger signals go up when either he left or the right begins to imply that its signs and ymbols are *the* signs and symbols. (Perhaps a law ould be formulated to the effect that the intensity of uch a claim stands in direct ratio to the extent of its dvocate's imprisonment in his tribal idiom.)

After a line from the Hindu *Vedas* many of us have ome to believe that "Truth is one, the sages call it by nany names." Many of us tend now to be pluralists vith regard to religious and theological symbols. With oseph Campbell in his book *The Hero With A Thouand Faces,* we affirm that "through various symbols he same redemption is being revealed."

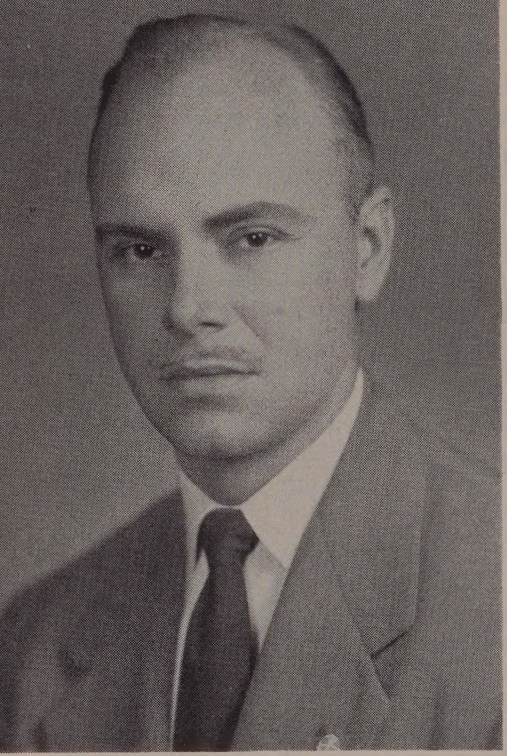
From my present point of view a specifically Chrisian liberalism is a much too parochial answer to meet he deep spiritual needs of the enlightened citizens of his one world. In this I am in complete agreement vith the theologically Young Turks who would expand he meaning and relevance of the unities and univerals implied in the given history of Unitarianism and Universalism. In this we are our fathers' sons, not destroying but seeking to fulfill our inherited faith; "to the extent that tribal histories plumb universal depths they need no defense. To the extent that they are particular or parochial, they will require continual re-examination."

If the original Young Turks were in error when they thought that the way to revitalize the Ottoman Empire was to "Turkify" it — even so their contemporary counterparts are missing the point if they think the way to strengthen liberalism is to require some single mode of expression; the humanist's idiom is no less "tribal" than that of the theist; the naturalist's no less than that of the mystic. Fulfillment lies in the universal depths "where fragmentary or tribal meanings are seen in proper perspective and transcended."

By happy accident, while browsing the other day, I came upon an essay called "The World of George Santayana" by Irving Singer, which helps to clarify our problem, the problem, in Singer's words, of "how can the 'full-grown human soul' properly respect all traditions at the same time as it embodies a specific culture?" As is pointed out in the essay, "throughout his life Santayana retained a strong attachment to Catholicism as the specific culture within which he had matured and to which, willy-nilly, he was emotionally committed." (Those who are familiar with Santayana will know that the "willy-nilly" means a thorogoing naturalism which caused him to reject supernatural doctrines as superstition.)

What is Santayana's solution? Well, it is not so much a solution as a perceptive statement of our dilemma: "The full grown human soul," he wrote, "should respect all traditions and understand all passions; at the same time *it should possess and embody a particular culture,* without any unmanly relaxation or mystical neutrality."

In keeping with this double affirmation, it appears to me that what the "old guard" is really afraid of is an "unmanly relaxation" and a "mystical neutrality" should we cut the cord that binds us to a particular culture. There is always the danger that if we affirm everything we actually affirm nothing, or at least that the passionate commitment of the partialist will be dissipated in a tolerant tendency to *do* nothing and *be* nothing in particular. But, on the other hand, the Young Turk understands quite clearly that if we are to be "full grown human souls" we must move out of our tribal isolationism if each of us is to be really at home with *My Host the World,* which is the name of the book in which Santayana said: "It is the fate of all



Philip Randall Giles
General Superintendent

THE REV. PHILIP RANDALL GILES was elected General Superintendent of The Universalist Church of America by unanimous vote of the Board of Trustees, January 23, last. Mr. Giles' election takes immediate effect.

Mr. Giles needs no introduction to Universalists. His most recent service has been as head of the Departments of Ministry and Church Extension since 1954. Prior to that he served as assistant to the General Superintendent under Dr. Cummins and was for three years, from 1949 through 1951, director of the Unified Appeal.

Philip Giles was born in Haverhill, Massachusetts, January 23, 1917, and grew up in the First Universalist Church of Haverhill. He was educated in the schools of Haverhill. He later received his Bachelor of Arts degree from Tufts in 1942 and his Theology degree from Crane School of Religion. He did graduate study in sociology both at Tufts and the University of New Hampshire. He was ordained to the Universalist ministry in Southbridge, Massachusetts, May 10, 1942. While he was a student, he was director of Youth Work in the First Unitarian Church of Arlington, Massachusetts, and later was assistant minister for youth in Nashua, New Hampshire. His first parish was in the Universalist Church of Southbridge, Massachusetts, 1939 through 1942. In the summers of 1938 through 1941, he also served the Universalist Church of South Woodstock, Vermont. He served four years as a chaplain in the United States Air Force during which time he was stationed in Illinois, Australia, New Guinea and Japan. In 1946, following his release from active service, he was called to the ministry of White Memorial Universalist Church in Concord, New Hampshire. Concord Universalists released him regretfully so that he might become director of the Unified Appeal in 1951. In the fall of 1951, he was recalled to active service and served a tour of duty as Wing Chaplain, United States Air Force, Waco, Texas, until February, 1953.

Not the least of Philip Giles' accomplishments is the fact that on June 17, 1941, he married Aurelie Proctor. Mr. and Mrs. Giles have two daughters, Lee, 12, and Susan, 8.

—E.H.L.

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spirit to live in a special body and a special age, and yet, for its vocation and proper life, to be addressed from that center to all life and all being."

To see this with a new clarity is to see a variety of alternatives to invective between the Young Turks and the "old guard," for together we come not to destroy but to fulfill the faith of our fathers.

"Unto the memory of the God of our fathers, unto the dignity and splendor of their faith, we bow in gratitude; for, the strength of their prayers and the challenge of their convictions live *still* within us, no matter how our beliefs may have changed; for we are of one faith, fathers and sons, seeking together down through the ages to bring the kingdom of heaven out of the dreams of men, and to establish it upon the earth."

J.C.A. Board and Superintendents' Council Study Management Report

THE Board of Trustees of The Universalist Church of America held a special midwinter eeting at 16 Beacon Street, Boston, Massachusetts, nuary 22 through 24. At the invitation of the oard, the Council of Superintendents met conrrently.

Present at the Board Meeting were President Alan Sawyer, the Rev. Ida M. Folsom, Mrs. Edna C. Vilson, Holbrook Mulford, Wilson C. Piper, Dr. ustav H. Ulrich, Professor Max A. Kapp, Arthur . Litchfield, Levon Seron, the Rev. Melvin C. Van e Workeen. Dr. Donald B. F. Hoyt was unable be present.

State and Regional superintendents present were r. Donald K. Evans, chairman, Ohio; the Rev. John MacPhee, Midwest Council; the Rev. Walter E. ellison, Michigan; Dr. Milton C. McGorrill, Iaine; the Rev. Henry H. Schooley, Rhode Island; arry K. Means, Pennsylvania; the Rev. Howard ilman, New York.

The special order of business for these meetings as the receipt of the Report of the Management urvey of The Universalist Church of America and s allied auxiliary organizations. The first day's ssion was given over to a presentation of the Reort by Dr. Paul Gillen of the Institutional Conlting Associates. The Board, in executive session, ent this first day in discussing the more than one undred recommendations contained in the Report. hese recommendations on the subjects of Organition, Personnel, Finance and Operation were dided into four categories for implementation. In e first of these categories were placed organizaonal and procedural improvements to be impleented immediately; second, a group of recomendations to be implemented by the Board later the year after study by committees and departents concerned; third, recommendations requirg changes in Bylaws to be presented to the Genral Assembly; fourth, matters requiring long-term study and time period for radical major reorganization.

Meanwhile, the Council of Superintendents, under the chairmanship of Dr. Evans also reviewed the Report and discussed the recommendations in a separate gathering. Both meetings were full day sessions beginning in the morning and continuing in the evening.

Wednesday morning, the Board and Council gathered in joint session to discuss the Report. This, too, was a full day's session. It is pleasant to be able to report that there was a general, enthusiastic reception of the major recommendations of the Report. The superintendents reported their unanimous concurrence in principle with the recommendations for the redefinition of the superintendent's office and areas of administrative responsibility, reorganization of the Board of Trustees and regional organization.

The entire text of the Survey will be made available to state convention officials in the reasonably near future. No doubt, also, the entire list of recommendations will be speedily broadcast to our churches. Meanwhile, the following summary will give the reader an insight into the scope of this most important appraisal of our denominational setup and recommendations for radical improvements.

The Report included the following emphases, which were endorsed by both Board members and superintendents. Improvements in these areas, of course, will wait upon study and implementation. They are: first, the reorganization of the Universalist Church Board of Trustees, streamlining it and modernizing it to the end of strengthening the Board's policy-making functions and broadening and clarifying the administrative powers of the general superintendent; second, it seeks to realize a reinvigorated denominational program premised upon a greater degree of unity of purpose and action; third, the achievement of closer co-operation of state and re-

gional groups with the national program, especially in bringing state and regional superintendents within the organizational framework of The Universalist Church of America to the greatest extent possible; fourth, anticipation of greater financial support for the expanded central denominational program within a balanced budget. In this area, it is contemplated that more rational and functional relations between the national and regional organizations will itself strengthen financial resources; fifth, institution of a movement to enlist the entire Universalist constituency in an effort to express the essential, religious outlook of the Universalist fellowship; sixth, to investigate the possibility of consolidating denominational activities in the area of publications and journalism. Taken together with other findings of the Survey, these emphases indicate a strong desire to revitalize and expand the influence of Universalism in America.

Consideration of the Report and its recommendations was, of course, carried on in the light of present negotiations concerning possible merger with the American Unitarian Association. The negotiations, of course, will continue without interruption as also will the implementation of the Management Report under the strong conviction that the Universalist emphases in religious liberalism must remain strong and continue to grow regardless of the organizational forms under which it may find implementation.

Thorough, full and frank discussion of the committee of the whole kind was given to this Report in the joint session. Following the joint sessions, the Board, after further discussion, referred matters possible for immediate implementation to the general superintendent's office and/or the executive committee. Study committees were set up to prepare for the implementation of other categories of the recommendations.

The regular business of the Board, including reports from departments of education and service, business and finance were also considered and acted upon. The most important action of the business session was, of course, the election of a general superintendent covered elsewhere in this number. The director of the Unified Appeal, John C. Hansen, reported improvement in receipts from the regular field over previous years. The Special Gifts Campaign, however, needs a quick increase in its receipt column.

Following a discussion on the Service Committee's Emergency Hungarian Relief Campaign, the Board passed a resolution commending the Service Committee and thanking the director and his corps of volunteer Universalist workers for their labors in handling, processing and shipping twenty-five tons of clothing from the warehouse facilities provided through the generosity of the First Universalist Church of Waltham, Massachusetts. A resolution of appreciation of the work of the executive committee members during this interim period was also passed unanimously.

Late Thursday afternoon, the Board adjourned and the weary but enheartened members left for home and the resumption of duties held in abeyance while they attended to the work of their church.

—E. H. L.

A MONTH-LONG ASIAN REGIONAL TRAINING OPERATION conducted in *Mysore, India,* under the sponsorship of the International Labour Organization and within the framework of United Nations Technical Assistance, has had the participation of twenty-one officials from eight countries. The director of the course is R. K. Harper of the United Kingdom, chief of the ILO co-operative mission in the Philippines, and is designed for high-level officials. This is the fourth of its kind. The first two, in 1953 and 1954, were held in Pakistan and the third in Bandung, Indonesia, in 1955.

The subject of the course is the contribution that co-operation can make, by the organization of handicrafts and cottage and small-scale industries, to the development of employment opportunities in Asian countries. (WAP)

CHURCH OF THE LARGER FELLOWSHIP

Did You Know

that the letter-carrier works for our Church? He does most surely — every time he delivers the monthly mailing of the *Church of the Larger Fellowship* to an isolated Universalist.

He'd be glad to deliver ten times as many of them, but cannot because we don't know their names and addresses.

That's where *you* become part of the team. When someone leaves your church for a place that has no Universalist church, won't you remember to send his name and address to us? Your friend will thank you and so will we.

EXTENSION, 16 Beacon St., Boston 8, Mass.

If We Want To Grow II

Carl A. Bays

Growth in the Local Church Program

THE program of the local church should include the means to growth. The church constantly hould work as a group to get its inactive members ac-ive and keep its active members growing in their out-ook and their application of religion. Many promo-ional means are at the disposal of the local church: alling by laymen or ministers, advertising, direct mail, rograms on how to interest others in becoming Uni-ersalists, and many more. Denominational pamphlets nd explanatory material for promotion are readily vailable. A local program for growth is a necessary art of a broad church program.

One comment can well be made about promotional neans. Many Universalist churches do advertise and romote — like churches. Because the Universalist hurch and denomination are not like other churches r most religious groups, their efforts to attract and nterest people are essentially fruitless if they are tereotyped in patterns that resemble the traditional hurch. Instead, such promotions must be practical nd startling and anything but traditional to promote ny true interest on the part of persons to be interested. uch non-traditional approaches to advertising need o be based on sound basic issues of human existence— ne things that many people are unwilling to really ace up to. For example, an advertisement that pro-laims that we have Christian roots and are one with God will not have nearly the effect of one that tells ne reader that Universalists of today reject the super-atural hokum of orthodox Christianity and Bible for ime-tested, sound ideas of how man is to live with is neighbors, gleaned from the great writings of all eoples. Thus, if the local church tries to act like and ook like all the other churches, the possible Universal-st will pass it by. If, however, it proudly emerges as ne community leader of constantly improving prac-ical thought on life — the storehouse and haven of ound principles — then it will attract sound growth.

The local church needs to sprout wings which it preads over a wider territory. Many persons will ravel twenty-five to thirty-five miles regularly to at-end church and the local church needs to seek them out. *The local parish,* by use of supply, lay preachers, and musical worship, *needs to liberate its minister for extension service.* New fellowship groups need to be sponsored and nurtured. Any fellowship group, no matter how remote, activated through the offices of some nearby church, should have an ordained minister to whom it can look for professional services. The local church should make clear to all, *with denominational co-operation,* the recognition that any Universalist anywhere, at no matter what remote location, is entitled, if the family wishes, to burial by a Universalist minister, and similar services. The local church should send its minister, if it is closest, for such duties, whether parishioners or not, if Universalists are in need. Until local churches turn their thoughts and programs in these directions, broad and sound growth cannot occur.

The Role of the Clergy

A recent survey of congregational attitudes on the duties of a minister in one of our Universalist churches found that the people wanted him to be proficient in twelve different and widely-varying fields of endeavor. When the time that the people thought could or should be spent in each varying activity of the ministry each week was totaled in one of our smaller churches, the figures showed that it would have taken *a staff of three working seventy-two hours a week* to do the job. Yet this church wanted to hire one man with seven or eight years of college training and a like number of years of experience for less salary than *any single* member of the church was getting, and without travel allowance, to lead the group. Apparently, some of our clergy take positions like this. It is time that such ministers think what they are doing to themselves, to their families, and to the future of Universalism. It is time for our competent ministers to leave such churches and move to places where Universalism means practiced humanitarian progress.

For Universalism to grow, laymen are going to have to be responsible for many phases of the church program and the growth itself. If our laymen will accept

the full responsibility for money raising, for most secular affairs, for furnishing most of the man-power in the program, educational and religious, for attendance and growth, for service beyond the church, leaving the minister free for his priestly and prophetic duties, then the work of our fellowship will be properly done. As soon, however, as the clergy shoulder many of these lay burdens, often because they can do the layman's job easier, they will find that they have become their *duties*. A good ministerial and lay team, each doing its best, makes the ideal situation to lead to sound growth.

Ministerial Leadership

For a solid future, our ministry must forget in their pulpits and in their educational roles that we want to grow. They must discard their priestly desire to build an institution and preach true liberalism with prophetic refusal to appease or compromise. The ministry will lead to a sound future if ministers focus the attention of their parishes on inspirational living, on the present life and making it better. The ministry should challenge Universalists to live their religion constantly to make the layman feel the need of social action and other practical expressions of their professed beliefs.

Our clergy must be encouraged to keep high their standards for ordination. While they are often remiss in not seeking out lay preachers, having them licensed, and giving them tasks in our denomination, sound growth can only be attracted to a group led and served by a ministry with the highest possible standards and the best possible professional training. Ministers themselves can take an active role in bringing new blood into our ministry by vocational work in their parishes and by their own job satisfaction.

Our ministry must foster our radicals, encouraging the growing edge rather than conformity to a group solidity that might build a large church instead of an active or an intelligent church. The ministry needs to foster in our denomination the "idea-havers" as well as the "idea-tellers," and to see any sound idea propagated. Our ministers cannot foster growth without leaving room for the divergent view, the errant and the growing.

Our ministry must feel that their role in growth is in part inviting the laymen to assume their responsibilities in the church, to leave the ministers free for those functions for which they are best trained, and outside the local parish, to offer opportunity for participation in denominational affairs, in creating new fellowships, and in providing service by the local church to a wider territory.

The Task of Our Denominational Bodies

The practical means to sound growth of Universalism appears to lie with the individual and our local churches. Our conventions and conferences, as well as the Department of Extension, must plan an effective role for sound growth.

Many people and churches could waste considerable effort in actually competing with other Universalist and possibly Unitarian efforts which would be a needless waste. Denominational and interdenominational co-operation are necessary elements to prevent such waste and co-ordinate efforts.

Our conventions and conferences can work with the local churches when the territory is "cut up" to see that a practical job of drawing service boundary lines is done, and later reviewing such boundaries and aiding desirable modifications. A state or regional body, through its fellowship committee, can control the use of the denominational name and the representations made. Such groups should see that every fellowship group is properly sponsored or affiliated with a church or an ordained minister. Such groups must recognize the responsibility for serving the isolated Universalists in their territory as well as aiding shut-ins.

A Sound Basis for Growth

The denominational bodies, with professionally-trained personnel, are often in a position to conduct surveys and make evaluations of the likelihood of success of any extension activities. While such "experts" can be wrong, their guidance in local situations can be helpful.

Sooner or later, Universalist groups are going to have to decide what their official position is about the community where it seems possible and practical to develop a liberal fellowship group, but unlikely that a liberal church can ever be built, complete with full-time program. Do the conventions and conferences want fellowship groups, and are they willing to perfect the machinery for serving them, and to see that they have ministerial services and other necessary activities? Will our fellowship committees develop directories of approved supply and find ordained Universalist ministers to conduct occasional services for fellowship groups? Will they supervise these groups to see that they function in accord with Universalist principles and propagate ideas and teachings which are representative of our Universalist position? Decisions as to these problems at state or regional level are necessary in setting up fellowships and insuring their survival.

Extension Projects

The most suitable method for establishing new groups appears to be a project method where, after investigation, or possibly because some willing and informed persons feel there is potential, clearance is obtained at various denominational levels to prevent conflict and the establishment of a new group embarked upon. This might be initiated at the new location by "expatriates" or alumni of some of our churches; it might come from a local church which found in its territory a likely spot to cultivate; or it might come from recognition by convention, conference, or Department of Extension followed by sending an extension worker to the area to do the job. It seems evident that any group trying to start a fellowship must have a local nucleus and local interest and willingness to work at the project. Machinery for associating such groups with Universalism and dissociating them if the necessity should arise, needs better understanding and should form a basis for guiding action.

An obvious role of denominational bodies is to embark on extension work in unserved territory. For example, there are several states with no Universalist or Unitarian fellowships or churches adjacent to states in which there are active conventions with funds and resources. If the local church needs to expand its rights and broaden its horizons, so do the artificial boundaries of some of our denominational bodies need to be expanded, and the groups need to be encouraged to cross their present river or the parallel boundaries. Their activities can thus reach fertile ground. Again, denominational and interdenominational co-ordination to prevent conflict and wasted effort is necessary.

The Means to Growth

If we wish to grow, the means of growth are present in Universalism today. We can grow badly or neffectively in many ways if we do not use caution. Universalists must prepare for growth and be ready to integrate new Universalists when growth occurs at local levels. Much of the work to bring about sound growth must come from laymen and local churches. Enthusiastic individuals with a purpose and a willingness to help will be the major means to new growth in present communities and in new fellowships and new churches. Laymen must find themselves in the work of the church, in education and service, *and not just in church government,* before significant growth will occur. The local churches need to grow to serve wider territories and foster the growth within their areas, making their ministers available also for wider service.

FORECAST FOR 1957 — "UNIVERSALIST GAINS MOUNT"

The "Crystal Ball" says:

In 1954-55 (12 months) U.C.A. had a deficit of $92,002.60. We couldn't continue this so we began to do something about it.

In 1955-56 (12 months) U.C.A. had a deficit of only $28,515.21. That's quite an improvement! Yes, it took a bit of pinching, but there were no salary cuts or dismissals of staff.

In *1957* (the "critical" year) U.C.A. can achieve a balanced budget (no deficit) and present staff and program can be continued if: 1. Total Unified Appeal contributions are increased by at least 20% over the past year. (This means that some churches will have to do *more* than this.) 2. The Special Gifts Program, now only 1/3 subscribed, meets the $75,000 goal for the 3-year pledge period before March 1. 3. Ministers' contributions significantly increase the Unified Appeal total as hoped.

The U.C.A. can anticipate an unrestricted investment income this year of less than $10,000 compared with a similar income of another denomination of more than $165,000. We must raise about 70% of the contingent budget of $163,040 if we are to maintain our present austerity level after March 1, 1957, whereas the other denomination can depend on dead members to provide more than 5/6 of its $300,000 plus budget and can afford to dig into capital funds (we can't).

We are the "live ones" (we've got to be) and if we continue the progress we have made in the past two and a half years, and do not waste time trying to fix the blame for past mistakes, which we all candidly admit, we will soon be in a relatively better financial position than the other denomination, and it won't be long, either.

— J. C. H.

Milton Speaks to Our Concern

Henry F. Pommer

"Know that to be free is the same thing as to be pious, to be wise, to be temperate and just, to be frugal and abstinent, and lastly to be magnanimous and brave; so to be the opposite of all these is to be a slave. . . ."

THE issue of liberty versus restraint was fully as crucial in Milton's age as it is in our own. Newly-won religious and political freedoms were in constant danger; the struggle for further freedoms engaged all thinking men. Milton was thoroughly involved in those dangers and struggles.

A distillation of his reflections on the struggle for liberty might begin and end by emphasizing paradoxes. For example, the Puritans, and Milton with them, having won freedom from the tyranny of the bishops, imposed restraint on other religious dissenters. Or consider Milton's own words. One year he writes, "There is not that thing in the world of more grave and urgent importance throughout the whole life of man, than is discipline." The very next year he praises "honest liberty" as "the greatest foe to dishonest licence." Can highest praise be given to both liberty and discipline? Is there not an inconsistency here?

The seeming inconsistencies of great men can usually be resolved into a wisdom more profound than either half of a paradox considered by itself. So it is with Milton's views of liberty and restraint. He did urge the value of both qualities. But more important, he saw that the existence of each was dependent on the existence of the other. He did not urge us to choose either liberty *or* restraint, but to choose liberty *and* restraint.

One reason he gives is that a firmly established scale of values and functions exists everywhere in the universe. One of our duties as human beings is to find our proper place in that scale, and to stay there. In *Paradise Lost,* Raphael tells Adam about this great chain of being:

> O Adam, one Almighty is, from whom
> All things proceed . . . , one first matter all,
> Indued with various forms, various degrees
> Of substance, and in things that live, of life;
> But more refin'd, more spiritous, and pure,
> As nearer to . . . [God] plac'd or nearer tending
> Each in their several active spheres assigned,
> Till body up to spirit work, in bounds
> Proportioned to each kind.

Certain persons are more intellectual and moral than others; they are also worthier of leadership and of the respect of persons by nature less gifted. Our liberty is our freedom to live successfully within our natural spheres, or to ruin ourselves by trying to move to spheres for which we are not fitted. The man qualified to be a good merchant but not a good statesman is free to find his happiness in merchandising or to find his misery in attempted statesmanship. Inequality in our capacities is in no way inconsistent with each man's liberty to do well or ill within his appointed capacity. Even though he used it to wicked ends, Satan understood this principle. He told his angel followers that if they were not equal all, yet they were free,

> Equally free, for orders and degrees
> Jar not with liberty, but well consist.

Throughout *Paradise Lost,* an essential sin of each person who violates God's will is an inability or unwillingness to see his rightful level in the scale of human or angelic worth, and to find happiness at that level.

Milton's fundamental principle is, then, that only in voluntary subservience to rational order can man find real freedom, for real freedom does not consist in freedom from proper restraint, from obligation to eternal values. There is a submission which does not impoverish a person, but enriches him — the voluntary submission to a great person or great ideal, to a force which has authority by virtue of its moral stature. Abdiel, one of the loyal angels in *Paradise Lost,* gives the finest expression of the concept. Satan charges

hat after Christ's elevation, liberty and heaven are o longer synonymous, and that the loyal angels are ervile whereas Satan's followers are free. Abdiel eplies,

> Unjustly thou depravest it with the name
> Of servitude to serve whom God ordains,
> Or Nature; God and Nature bid the same,
> When he who rules is worthiest, and excels
> Them whom he governs. This is servitude,
> To serve th' unwise, or him who hath rebelled
> Against his worthier, as thine now serve thee,
> Thyself not free, but to thyself enthralled.

But if order is so desirable, why does man have the iberty to violate it? The answer to that question lies n another of Milton's central ideas: that the virtue of doing right cannot exist apart from the freedom o do wrong. If a man is forced to perform certain ctions, he cannot be praised or blamed for those acions any more than a dog can be praised or blamed or staying in a cellar while the cellar door is locked. This mutual dependence of virtue and freedom is at he heart of Milton's justification of God's ways to nan. He has God explain the matter in these words:

> Freely they stood who stood, and fell who fell.
> Not free, what proof could they have given sincere
> Of true allegiance, constant faith or love,
> Where only what they needs must do, appeared,
> Not what they would? What praise could they receive?
> What pleasure I from such obedience paid,
> When will and reason (reason also is choice)
> Useless and vain, of freedom both despoiled,
> Made passive both, had served necessity,
> Not me.

The guide to man's right use of his freedom is eason, or the power to choose intelligently between ood and evil. God places reason in each man. By its ower, if used correctly, we are able to see the true equence of eternal values, and thus to choose freely nd virtuously what is good.

If reason is the great friend and supporter of liberty, assion is the great foe of both reason and liberty. Passion that engenders pride, that flatters ignorance, hat seeks sensual pleasures — passions of all sorts destroy that power of reason by virtue of which we can be men, and free men.

> True liberty
> . . . always with right reason dwells
> Twinned, and from her hath no dividual being:
> Reason in man obscured, or not obeyed,
> Immediately inordinate desires
> And upstart passions catch the government
> From reason, and to servitude reduce
> Man till then free.

Unfortunately, not all men can see that liberty depends upon the restraints voluntarily imposed by reason. The foolish and the vicious seek a false liberty which will gratify their "pride and little passions." They want the good fame and glory of liberty, but not its responsibility. They want freedom to follow their whims, not freedom to follow the good and the true. Many times Milton lost patience with such false men. I have been "casting pearls to hogs," he once exclaimed,

> That bawl for freedom in their senseless mood,
> And still revolt when truth would set them free.
> Licence they mean when they cry liberty;
> For who loves that, must first be wise and good.

Milton's language stings when he condemns licence; it impels when he praises liberty:

> Know that to be free is the same thing as to be pious, to be wise, to be temperate and just, to be frugal and abstinent, and lastly, to be magnanimous and brave; so to be the opposite of all these is to be a slave. . . .
> You, therefore, who wish to remain free, either instantly be wise, or, as soon as possible, cease to be fools; if you think slavery an intolerable evil, learn obedience to reason and the government of yourselves.

The complaint is sometimes raised that God, like other heads of government, has failed to use his power efficiently. Was it not inefficient of him to create Hell, expel Satan from Heaven, create the earth and man, permit Adam to fall and then contrive his redemption, simply to create desirable inhabitants of heaven? But that inefficiency is a necessary feature of a democratic and of a virtuous world in which the dignity of the individual free will is recognized, and is allowed scope for its development without being coerced for the sake of efficiency. Curiously enough, this so-called inefficiency offers more hope than does regimented efficiency. It is liberty that offers with the same hand the danger of evil and the hope of good.

That hope of good may be betrayed by the majority of a nation or of a world. The one leader or the million followers may turn their backs on the eternal order of values, neglecting the use of reason, and yielding to personal passion, government tyranny. Milton saw just such a saddening development during his later years. The betrayal of the Puritan regime, the welcoming of the Stuart king, Charles II — these steps which the people took away from liberty reinforced Milton's emphasis on the hope of good for the individual. In his prose tracts, written chiefly during the rise and success of the Puritan movement, his emphasis had been on the hope of liberty for the na-

tion. Later, in his long poems written during and after the return of Charles, his emphasis was on the hope for the individual. And it was entirely consistent for Milton, in the midst of Charles' tyranny, to give the individual a hope of achieving liberty in the midst of any tyranny. For true liberty is an inward state. A man can learn to rule his own passions, and to give his own reason its liberty, even though a million slaves to inner and outer tyranny surround him. The angel Abdiel, in the midst of Satan's host, is the model for this life.

> Among innumerable false, unmoved,
> Unshaken, unseduced, unterrified
> His loyalty he kept, his love, his zeal;
> Nor number, nor example with him wrought
> To swerve from truth, or change his constant mind
> Though single. From amidst them forth he passed,
> Long way through hostile scorn, which he sustained
> Superior.

Throughout Milton's works, the nature and value of liberty are the same, and are a major theme. Some persons may wish to interpret the stories of *Paradise Lost, Paradise Regained,* and *Samson Agonistes* literally, believing that there were real Adam, Eve, apple, and serpent; real banquet in the wilderness, view of Parthia and Rome; real miraculous locks of hair, and temple demolished by one man. Others may choose to interpret these three long poems as they would interpret *Comus,* as works of myth and fiction which provide an outward and visible form for inward and spiritual truths. To these readers, the apple represents any test of man's obedience to God or to his own best nature. Christ in the wilderness fought such human ambitions of worldly honor and glory as tempt many of us. Samson, in marrying Delilah, was meeting the allure of unreason which all men and women know. No matter which school of interpretation we choose, Milton's long poems remain magnificent treatments of the temptations of free men — temptations of the flesh and of the spirit. In *Comus* and in *Paradise Regained* we see the rewards of resisting; in *Paradise Lost* and *Samson Agonistes,* the evils of yielding and the path to redemption. These poems are, like the bulk of his prose, the battleground of reason, which is virtue, versus passion, which is sin. They preach the liberty to know and do the right if we have the restraint to hold fast that which is good.

The continuing validity of Milton's thought lies in the continuing moral struggle of man. Like Milton's characters, we, too, often know what is right, but lack the courage and unselfishness to do it. We, too, fall from righteousness not because of the violence of others, but because we are deceived by others or ourselves. Milton does not deny the evil of man. Instead, he sees the way in which the presence of evil necessitates restraint, and the way in which the nature of virtue necessitates that the restraint be voluntary. Public liberty and private restraint can walk hand in hand because man has reason with which to choose good, to reject evil. Liberty can be ours if, instead of being merely capable of reason, we become practicers of reason. Then we will freely serve righteousness

> Because we freely love, as in our will
> To love or not.

Then we will be able to heed Raphael's final charge to Adam:

> Be strong, live happy, and love, but first of all
> Him whom to love is to obey. . . .
> Take heed lest passion sway
> Thy judgment to do aught, which the free will
> Would not admit.

EXCERPT FROM A LETTER FROM BERLIN

Today, Sunday, November 4, we are stricken by horror in Berlin about what we hear on the radio from the latest events in Budapest. It must be as bad as it has been here in Berlin, 1945.

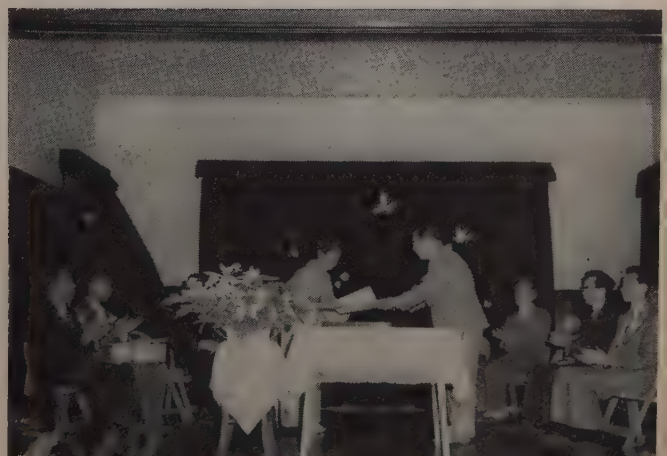
The Berliners are a really marvelous people. Their first action was to put lighted candles in their windows at a certain hour as a sign of sympathy. Their second action was a very spontaneous collection of money and food for the Hungarians. In my office, they came with a hat and in no time, it was filled up with money. Even the poor people from the Ortzone send money, "black over the green," as they say. You should hear them saying, "We know how this is. We feel with them. We have been helped by the Americans, when we were in need. So, it is our duty to do something." I don't know whether or not this reaction spreads out over all Germany, but I love the Berlin people for it. I think this good will to be a result of your American education and so you can be proud of it.

THE UNIFIED APPEAL
makes possible the
SPREAD OF UNIVERSALISM
Send check to
THE UNIVERSALIST CHURCH OF AMERICA
16 Beacon Street, Boston 8, Mass.

Persons And Events

HARD-HITTING LABOR COLUMNIST Victor Riesel (center) was guest preacher at the Universalist Church of the Divine Paternity, 76th Street and Central Park West, recently. His topic was "Wanted: A New Moral Code." The talk was one of the church's series on Religion in American Life. Seated with Riesel are the Rev. Albert Ciarcia (right) of the Divine Paternity, and Col. James Wilson, a leader in the Men's Club.

TOKYO UNIVERSALISTS CELEBRATE — The Honorable Sen-ichi Kimura, chairman of the Shadan (Universalist Church of Japan), delivered the congratulatory address at the thirtieth birthday of the Dojin Kindergarten, which was attended by more than two hundred parents.



MR. KIMURA presents an honorary citation to Mrs. Mitsuko Ike, loyal and efficient head of the Dojin Kindergarten. Seated at the right are the Rev. Toshio Yoshioka, executive minister of the Universalist Church of Japan, and his colleague, the Rev. Satoshi Arai.

Preparing to Live i

Kenneth L. Patton

*Co-chairmen, Mendelsohn
Joint Biennial Meetings of
American Unitarian Associa
1957.*

FOR many members of our two fellowships the old theological derivation of our respective names has become relatively unimportant. Perhaps not without some rationalization, we have attempted to find new meanings for the old names, fastening on the terms "unity" and "universal" to signify that which is one basic theme, if not *the* basic theme, of contemporary Unitarianism and Universalism.

In both cases these terms relate to the now mature conviction that we live in a world community, and that liberal religion must find some adequate means of preparing us to live within it. This preparation must be both in terms of factual knowledge and in terms of our emotional or affectional orientation.

Preparing ourselves to live in the world community through education into the nature and realities of that community is, theoretically, a simple problem. In practice it is thorny with difficulties. Neither religious education nor secular education has the motivation, the prepared materials, or the trained teachers to educate us into an adequate understanding of the peoples, cultures, and histories of one world.

This problem has become something of a hobby of mine. The one place where a decent job is done is in the geography books in use in the grade schools, some of which are imaginative and highly graphic introductions into the basic terrestrial and economic reality of one globe and one people. But this seems to be a glaring exception in the general localism and parochialism of our education.

A recent survey of higher education showed that sixty per cent of all colleges and universities had *no* courses of any kind at all on Asia. This was not to infer that the remaining forty per cent were adequately supplied. Except for a few larger institutions which have specialized in area programs, we are doing little in this field to indicate that we appreciate its growing significance.

A few years ago I visited a university campus where one of our theological schools is located. Two instances came to my attention which are not atypical. A history course had a text that was admirably divided between the cultural history of the Occident and the Orient, *but* only the half dealing with the Occident was assigned to the class. A member of the philosophy department was given his choice of adding another course on western philosophy, or a new course on Oriental philosophy, no course at all then being given. He chose another course in Occidental philosophy, mainly because he was better prepared in that field and would not have to do so much added preparation. Thus is our narrow approach to cultural education perpetuated through the inadequate background of the teachers trained during the past generations.

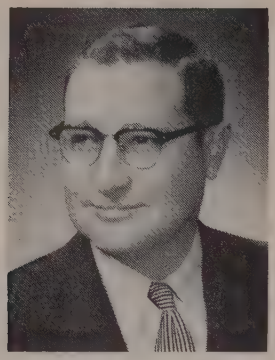
This situation has direct corollaries in theological education, even in our liberal schools. Still ridden by the bibliolatry of Protestantism, we overload the curriculum with courses on Christian church history, the Bible, and Christian theology, and make only a passing gesture toward the literature, traditions, arts, philosophy and history of the other cultures and traditions of mankind. I consider this condition shameful, and believe that as long as it prevails we shall receive not only *uneducated* ministers from them, but *miseducated* products.

For thousands of years, we have concerned ourselves with tribal, national and regional matters in all things. The realization that what happens in China and Indonesia is as important as what happens in Chicago and Boston and London and Jerusalem has not even penetrated most people as an idea. Those who have gotten

(*Continued on Page* 52)

Vorld Community

troduce the theme of the hurch of America and the lantic City, October 23-28,



Jack Mendelsohn

WE live in a strange era.

On the one hand we listen to sober discussions f interplanetary travel by serious scientists who now oresee the day when man will leave the earth's atmos- here to set his feet on the moon and beyond.

On the other hand we listen to equally sober dis- ussions by those who estimate the potential destruc- ion of human life in the event of nuclear warfare. Not long ago a Senate subcommittee was given the natter-of-fact news, by the general in charge of such oncerns, that "Current planning estimates (of the J. S. Army's Division of Research) run on the order f several hundred million deaths . . . either way, epending upon which way the wind blew."

Somewhere between the fabulous conquest of space nd the possible decimation of the human race, a vorld community has been born.

We are profoundly involved in this world com- nunity. As religious liberals, we think we are espe- ially well equipped to live in it. This is an assumption vorth examining.

We pride ourselves on dispensing with illusions, yet ve harbor many illusions about the great religions of he world. This does not include Christianity. We are lose enough to Christianity to be realistic about its xcesses, its egotisms, its irrationalities and its dogma- isms. But when we speak of the more distant faiths — Islam, Buddhism, Hinduism — our voices tend to ake on an ethereal tone. Our eyes acquire a starry low. Somehow we are not impressed that these, too, ave their shocking excesses, egotisms, irrationalities nd dogmatisms. We are justifiably upset about Christian encroachments on the public schools and he institutions of government, but these are relatively nild and timid compared to the invasions, say, of the Muslim clergy into the civic privacy of peoples in some other parts of the world.

We like to think of ourselves as a bridge for the world's many religions. We, after all, have no special myths to defend, no special creeds to enforce. We are open to all that is ethically best in the world's religions. Through freedom, reason and tolerance, we feel ready to touch each of the great faiths and draw together their moral fervor. This is a most ambitious and admirable aspiration. The only trouble with it is that the hungry, diseased and superstition-ridden peoples of many parts of the world haven't the vaguest idea what we are talking about. But for that matter, if hard-pressed for specifics, are we certain that we know what we are talking about?

We speak over and over again of our acceptance of change. We are properly critical of those who resist change. Yet the kind of change we know and understand is comparatively orderly and polite. There are vast areas of the world where change is like a volcano and an earthquake; it strikes with formidable fury and vengeance. Most of us know very little about that kind of change.

This is not to say that religious liberals are totally deluded about our role in world community. It is only to say that much of our thought about world community is romantic. We are talking about something that is not yet very real to us. It would be a terrible mistake to assume that we of the western liberal religious fellowship are *now* prepared to live in the world community. We are not. At a most rudimentary level, the unvarnished sights, sounds, smells, passions and credulities of the vast bulk of the world community would frighten and perhaps sicken us if we were thrown suddenly into their midst.

What we do have to our credit is an honest desire

(*Continued on Page* 53)

On the Uses of Management Surveys

THE Management Survey of The Universalist Church of America and its relations with its auxiliary organizations has been completed. Financed jointly by the national organization and several state conventions, this survey could turn out to be the most valuable investment made by Universalists in many, many years.

By the time this number of the *Leader* reaches you, both your Board of Trustees and your Council of State Superintendents will have heard, reviewed, and discussed the report of the survey. The recommendations of the report will, no doubt, speedily be circulated to the churches. At this writing, we do not know the content of the report or any of its recommendations. This very fact moves us to comment on the uses of surveys in general and this survey in particular. A management survey by an objective outside group provides a working tool for the organization surveyed.

Here is an action picture of how we appear to objective minds skilled in analysis. And here are recommendations for improving our work. Even if the picture looks like an animated cartoon to some of us, let's not forget that cartoons often dramatize truth more effectively than somber portraits.

Some of the recommendations may be exactly in line with things many of us have urged for years. This by no means invalidates the professional report. Indeed, it heightens its value by giving objective support to already recognized needs. Other recommendations may cut directly across some of our most deeply entrenched ways of thought and action. Such proposals will require most careful and most mature thinking if we are to make this tool serve us well. Still others may suggest new and untried ways of organization and procedure. Here, too, if we are to profit from our investment in self-knowledge, we must proceed maturely; that is, with confidence in the future as well as respect for the past.

For consideration of this survey, we most earnestly recommend the spirit of those words of Cromwell which Judge Learned Hand once suggested ought to be inscribed, "over the portals of every church, every courthouse, and at every crossroads in the nation." These are: "I beseech ye. . . . *think that ye may be mistaken.*" And the great jurist added, "It seems to me that, if we are to be saved, it must be through skepticism."

"FOR WANT OF A NAIL"

NEARLY all Americans of a generation ago were regaled with a jingle about a lost horseshoe nail, which caused a lost shoe that in turn brought about the loss of the horse and finally the horseman. Because it was a solemn little sermon disguised in bad verse form, it fell into oblivion. Not so its point. The loss of a small but vital part can and does and will continue to destroy organisms of large consequence.

If the little extra asked by the Universalist Church from Universalists for the current special gifts program is not forthcoming before June 30, not riders, but workers will be lost to Universalism. This need not be. We have the resources among Universalist people. Send in your contribution or your pledge to the Special Gifts Campaign now!

DEMOCRACY AT THE VOTER LEVEL

THE Labor Union Council, the Parent-Teacher Association, and the League of Women Voters of the city of Cambridge, Massachusetts, recently joined in a most heartening demonstration of responsible democratic community action. The local school committee made a series of appointments to the school system, which many citizens of Cambridge regarded as unwise. The manner in which the appointments were made was considered by the citizens to be undemocratic and of doubtful legality. On the substance of this dispute, we have no comment. Most important to all of us is the manner in which Cambridge citizens reacted.

The School Committee action came in December. Only a few days remained before the Christmas holiday. Undaunted by a near deadline, Cambridge citizens set out to get six thousand voters' signatures necessary to an appeal for a referendum on the Committee action. Busy housewives, professional

eople, and businessmen rang doorbells. On nu-
erous occasions, repeat calls were necessary. In spite
f shortness of time and extra schedules of combined
ork and holiday preparation, representatives of the
ree organizations met the deadline. Before the date
hen this action had to be completed, not six thou-
nd, but well over twelve thousand voters' signatures
the petition were filed at the Cambridge City Hall.

Whatever the final outcome of this particular dis-
ute, politicians in Cambridge are very likely to be
ore meticulous about the manner in which they do
ings in the future.

This is not the first time Cambridge citizens have
lled their elected representatives to account; nor is
likely to be the last time. A great deal of good, sound
ducation in democracy goes on in Cambridge, Massa-
usetts, quite outside the storied halls of ivy.

THE UNIVERSALIST NATIONAL MEMORIAL CHURCH

IN a letter to the members of the parish of the Uni-
versalist National Memorial Church of Washing-
on, D.C. in March 1931, the then retiring moderator,
I. W. Lewis, said to the local members in that proj-
ct of national and local Universalism, "Our purpose
to see *not* how little we must do, but how much we
an do." Following this up in April of the same year,
e new Moderator, the late beloved Dr. Frank Bal-
ou, wrote his fellow Universalists, "We ought, at
east, to do as much as we would do if the church
ere a purely local enterprise, which we had to sup-
ort wholly by ourselves."

From the beginning throughout the years the people
f our Washington Church have implemented this
pirit and policy generously. Year by year, through
ood times and bad, the contribution of the national
niversalist organization has been decreased as the
ontribution of the Washington people increased.
his situation was not and is not one of ordinary local
hurch subsidy by the national group. From the be-
inning the Universalist National Memorial Church
as been "a co-operative enterprise of the denomina-
ion and the local church."

Universalists everywhere should know that the
Vashington parish is now carrying the entire load of
nancing the church program and maintaining the
niversalist National Memorial Church building.
his came about at the suggestion of the Washington
eople.

This situation which relieves the national organiza-
ion of a financial load in a time of strain is carried on
nder a lease agreement made last fall between The Universalist Church of America and the Universalist National Memorial Church of the District of Columbia.

This lease agreement is important, but, as Dr. Frederick W. Perkins said of the very first formal agreement between the Washington Universalists and the national Universalist organization, "It does not go to the heart of the matter."

The "heart of the matter" is still as it was when Dr. Perkins wrote of it in 1926, "mutual confidence, good will and loyalty" in which Universalists hold each other. Washington Universalists, in taking over the whole load of financing the National Memorial Church, are doing precisely and with great generosity what the first article of the first agreement between parish and denomination stated as the function of a Universalist National Memorial Church: to "represent the entire denomination in the spirit of its administration."

Universalists everywhere take pride in the Washington church and its loyal members.

We hope and believe that the day will come when the national Universalist Church of America will once more help to support our church in the nation's capital so that Universalism in Washington can engage in an ever expanding program.

GREATLY TO BE*

WE heartily commend the current daily reading manual for the coming Lenten period, *Greatly To Be,* by the Rev. Francis C. Anderson, our minister at Braintree, Massachusetts. Mr. Anderson's meditations appeal especially to our mind because he has expressed himself without falling back on the too frequent quotations from great writers that mar so many works of this kind. *Greatly To Be* is written in original free verse and poetic prose. Because the material truly expresses the spiritual quest of a sincere and sensitive mind and spirit, it has real inspirational value. Even the rough lines in spots are more effective in putting across an insight than a quote would have been. As for the rough lines (some might say bad lines), they are few enough, and they do bring this young poet into the company of Walt Whitman and many other bards of even greater lustre.

Greatly To Be should be read by every Universalist in the Lenten days ahead.

**Greatly to Be,* A Lenten Manual for 1957, Council of Liberal Churches, Distributed by the Department of Publications, Universalist Church of America, 16 Beacon Street, Boston, Massachusetts.

PATTON

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the idea have scarcely considered how drastic our redirectioning will have to be to adequately educate us for the existing world community.

This is where the liberal church can make a striking contribution, one which we have already launched upon in the broadening of the curriculum materials of our religious education to a truly global purview. We have made a beginning, but it is scarcely more than that. UNESCO is now engaged in the task of writing the *first* global history of the human race. We must continue to prepare the texts and programs in which our children will be introduced to the religious aspirations of humanity as one inter-weaving human enterprise.

But as difficult as the problem of education for factual knowledge is, the greatest difficulty will concern our emotions. Man's inhumanity to man is abundantly evident between members of the same families, in our villages and cities, between the fellow citizens of each country. But as grisly as our local brutalities can be, it is when we engage in war and genocide with other peoples, especially other "races" and the converts of other religions, that human beings quite lose their sanity, decency and sense of mercy.

The most sardonic chapter of human history is that the religions, all of which have idealistic teachings about love of fellow man, have in religious wars and inquisitions written some of the blackest pages of torture and slaughter in human history. Nor is this only ancient history, although the blood-shedding of the Reformation and Counter-Reformation, the Christian Crusades against the Moslems in the Holy Land, and the recurrent Christian pogroms of the Jews, would more than suffice. But we have only recently finished (let us hope we have finished) the mass extermination of European Jewry, the rioting and slaughter of Moslems and Hindus upon the partition of India, the warfare between Israel and the Arab Moslem countries of the Near East, and the religious overtones of the "Cold war" between the "Christian" democracies and "Atheistic" communism. To say nothing of the undercurrents of African tribal religion versus Christianity in the Mau Mau uprisings in Kenya.

The differences and rivalries that divide humanity are focussed in the religions, for the religion of any human group is the core of its tribal sense of life-meaning and destiny. Religiously we are still tribalists, with very few exceptions. Even the so-called "universal" religions of Christianity, Mohammedanism and Buddhism, Vedanta and Bahai, are fundamentally attempts at spiritual imperialism, bringing unity through converting all mankind to the one true faith which is identified with the geographical setting, the prophets and writings of some tribe or area. The "chosen" people, selected via the one true prophet or savior "chosen" from their midst, offer us unity and universal harmony only at the cost of submitting to their cultural and religious tyranny.

There are two mammoth barriers that stand between humanity and world peace, world law, and human brotherhood. The first of these is nationalism which is rooted in a fanatical worship of the mythical reality of the state. This "religion" can still justify human sacrifice by the millions when the tabu of national sanctity is violated. This is probably the most potent mythological power at work in human society, at times even superior in compulsion and terror to religion, for religion becomes the servant of nationalism in war times. In two world wars we have seen national loyalties divide Protestant against Protestant, Catholic against Catholic, Jew against Jew, the division of the warriors and their loyalty being nationalistic and not religious.

But the barrier of the religions to world brotherhood is second only to nationalism. In some ways it is even superior, since, as in the case of the Moslem countries, nations can be grouped in alliances and common purposes on the basis of a common religion and the related similarities of culture. And, although nations can command immediate and powerful partisanship from their peoples, the religious loyalties and prejudices go much deeper and are likely to last long after our national divisions are alleviated through an improved United Nations organization.

I believe that the last obstacle to crumble in the evolution of one human commonwealth will be that of religion. This is a paradox worthy of the neo-orthodox. But that human institution embodying the highest ideals and the finest traditions of human nobility, love and self-sacrifice, will likely be the last stronghold of human prejudice, pride and self-righteousness.

It is because of this conviction that I am convinced that the new role of the liberal churches is unmatched in significance and urgency upon the human scene. For it is our message that there can be appreciation, acceptance, respect and fellowship among those with deep-lying differences in religious belief and worship. Even that such differences need not separate people into isolated sects and denominations, but that such differences can enrich and enliven the religious communion *within* one religious community. For religious

ifferences need not divide us, if those differences nemselves are appreciated as agencies of color, texure and variety within the human family. Cultural luralism and religious pluralism, properly conceived, an deepen our common ties if approached with the beral spirit of appreciation and love.

This is not to say that the liberals have as yet completed their preparation for living in the world community. Indeed, such a preparation can never be completed, the human scene being as vast as it is. For the xploration of humanity, both factually and emotionlly, is the never-finished adventure and drama of the uman life.

But I do believe that in the free-mind principle, in ur banishment of dogma, prejudice and exclusiveess, in our ability to replace rejection with appreciition, we have a corrective for man's deepest illness, eligious pride and self-righteousness. And I think we hould develop a prophetic sense and fervor on this heme. Having begun within the Christian tradition. e can escape its limitations, and keeping the best of s idealism and spirit, move on to universality of ffection and understanding, and a sense of unity in elonging to all humanity.

Here, then, is the task of the liberal church: to proide the factual education and the re-creation of our eelings, our sense of identity and belonging, until we *re* thinking, feeling citizens of one world. The worhip and celebration in which we engage should be esigned for the integration and inspiration of our ersonalities, until the world of ideas and emotions, ymbols and convictions in which we move, is the orld community.

A member of our parish said to me, after several ears of this emphasis and exploration in our fellowhip, that she felt a change in the way she reacted to eople. If a person from a "foreign" background conronted her on the street, she felt herself "go out" toard that person, she felt that he was "one" with er, as she had not before. Instead of identifying only ith those similar to her, in the ordinary sense, she as now feeling a sense of identity that penetrated beeath the superficial differences of skin color, dress nd folkways.

The earth must become our neighborhood, and the uman race our in-group. Only religion is conceived o do this total task of personality cultivation and aturation, for only religion is concerned with the hole man in the whole of his living history. This is he most tremendous task faced by any institution.

The resources of the world are ours, the poems, usic, art, prophecy, moral teachings and mystical outreach of all peoples in all times. Can we gather them together in a common setting, and through them open ourselves to the most profound influences of our fellow men? The means of communication and communion are open to us. We must accept them and use them, and grow to encompass them. We must find within ourselves the unselfishness and largeness and understanding of all humanity, which alone will truly prepare us to live in the world community. For if men and women do not grow to this stature and nobility, the world community will be an enlargement of horror and not of beauty and friendship. And world citizenship, like charity, begins at home.

MENDELSOHN

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to play a useful, constructive role. We will learn soon enough that some of our present notions about human unity and fellowship are fanciful. Basically, ours is a nature "to seek peace, and pursue it." We will develop a more agonized appreciation of how unreal peace can seem to hungry men who have been exploited from time out of mind. We will increasingly discover that world community is not an abstraction about which we can make inspiring poems, but a fearsome concreteness of honesty and corruption, cleanliness and dirt, kindness and barbarism, hope and hunger. This consciousness will grow in us because the world community is a reality and we will begin to treat it as such. We will become better, stronger people than we now are — sadder and wiser. We will make more room in our hearts and minds for tragedy because limited tragedy is one of the hallmarks of the present world community, and total tragedy could become its end result.

We will not desert our humanism. Instead, it will become a sturdier, more reliable humanism because it learns to accept the very real presence of despair in people's lives. We will not forsake our optimism, but it will become an optimism based more on man's ability to surpass his errors and cruelties than to abolish them.

The arc of America's success and power is still ascending, and we religious liberals along with our fellow Americans have learned little about the use of ideas to nourish the human spirit. We are, by all exterior standards, a supercolossal power and we still expect the rest of the world to be properly impressed. We go on assuming that there must be a moral flaw in those who do not instantly recognize the rightness and piety of our intentions.

To our everlasting credit, we religious liberals have been sufficiently sensitive to identify the weaknesses

in our reviving sense of religion. We have spoken honestly of the shameful tendency to conscript God as a tribal deity to safeguard and protect the interests of particular nations, especially our own, a God who "is on our side," a God who can be summoned to discomfit "atheistic communism." We have been keen enough to sense that religion which is a mere accessory of national purpose is a religion that even the Soviets could tolerate. We have been trying to point out to our more bemused fellow citizens that the glib talk about our godliness is dangerous because it obscures the real creative need. Yet we have thus far contributed little to the actual labor of creation.

There is no mystery about the need in our world community. It is for an understanding of man himself, as an individual within his collective civilization. And it must be an understanding realistic enough to measure our limitations within a universe greater than ourselves, and our potentials for carving out a sane, productive life within that frame. It must also be an understanding frank enough to accept man as part of a naturalistic order, a creature who "first emerged from the animal world as a freak of nature," a creature subject to destructive impulses that can be elaborated by the elaborate cunning of his brain; but also a creature with transforming capacities of thought, imagination, self-awareness and heroism. Further, it must be an understanding courageous enough to assert that man is part of a moral order outside of which he loses his meaning but within which there must be a steady demolition of the divisive walls of competitive theology.

We were suitably alarmed a couple of years ago when the World Council of Churches met in Evanston to proclaim brazenly that Christ is "the hope of the world." Our sense of the fitness of things was disturbed. We know that a theological Christ is not the hope of a world made up in large part of people who will never be Christians. We know the world's hope rests not in Christ or Moses or Buddha or Krishna or Mohammed or Lenin, but in the ability of their devotees to live side by side on a shrinking planet. Strangely enough an old adversary has suddenly become an eloquent ally. We find Arnold Toynbee speaking our lines: "In the world in which we now find ourselves, the adherents of the different living religions ought to be readier to tolerate, respect, and revere one another's religious heritages because, in our generation, there is not anyone alive who is effectively in a position to judge between his own religion and his neighbor's . . . If we do not feel that we can afford to wait for Time to do its discriminating work, we are confessing to a lack of faith in the truth and valu of the religion that happens to be ours. On the othe hand, if we do have faith in it, we shall have no fea that it will fail to play its full part in helping huma souls to enter into communion with the presence be hind the phenomena and to bring themselves int harmony with this Absolute Reality. The missions o the higher religions are not competitive; they ar complementary. We can believe in our own religio without having to feel that it is the sole repository o truth. We can love it without having to feel that i is the sole means of salvation."

Those of us who dream of an onrushing day whe all mankind will become even as we — American-styl religious liberals, that is — need to take this nev Toynbee to heart. He is talking to us as well as to th other fellows.

For ourselves we must have a view of life, a reli gion, that sustains us and prepares us for living i the thorny world community of which we are a part But we must not assume that we can communicate ou religious point of view to our world neighbors in con vincing theological particulars. We must, in fact, strip ourselves of the irrelevant belief that, for their own good, all men should accept our definition of what is rational. We must divest ourselves of the basically smug assumption that human progress and happiness are possible only in terms of our "realities."

There is in this strange new world community such a thing as spiritual imperialism. It tempts us as it does others. Much of our thinking about a "unique" contribution is in terms of dispensing a special brand of religious wisdom. We have criticized our crusading Christian friends partly out of annoyance that they were making more difficult the ultimate conquest of our superior product. One of the most salutary results of my recent trip to the Middle East was to remove any illusions I might have had of "saving the natives" with American liberal religion.

Our liberal religion is something that can help *us* become useful citizens of the world community, but it is not a mystique for the world as a whole any more than Billy Graham's fundamentalism. Liberal religion is a source of inspiration through which we can make our modest contributions of love, justice, and intelligence to the larger whole. But this source is meaningful to us because we are the kind of people we are and not because it is the only true insight available to enlightened human minds. Once this idea of limited domain has become solidly real to us, and only then, will it be safe for us to plunge wholeheartedly into the rough and tumble of world community.

LUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

T does us good to look back over the early writings in the Universalist Church. We realize again what radical change our gospel brings to the Christian aith. Universalism hits at the very foundation of orhodoxy by denying that salvation is the stock-in-trade f the Church. It does not deny salvation. It does eny that this is in the power of the Church or any ther agency of man to affect. Salvation is not by aith or by works; nor is it by character. It is by the race of God alone, and our faith is that this grace is iven to all, beyond our power to change. We must elieve that God's will for every man is good, that : is for the salvation of every man. And, certainly, othing we believe or do or are can frustrate God's vill, or He is not God. Man is not given the ability o determine his ultimate destiny, even as he most urely had not the power of self-creation. He is eaven-bent by divine intent and accomplishment. The harge often has been made of Universalism that such complete confidence makes religion and good living f no effect or consequence. "Why, if I did not believe n Hell, I would commit all manner of evil!" Not so. What man believes and does cannot determine whether he shall go to heaven or hell, but it does deermine in what state of mind and living he shall go to eaven. In the long run, all men are assured of salvaion; but, as someone has well said in another conection, we do not live in the long run. All our misery nd joy, our success and frustration, is experienced in he short run, and this is within our responsibility and ower to affect. We do not frustrate God with our rrors, we frustrate ourselves. Universalism says that t is within the area of our determining whether we hall accept our divine destiny and move toward it oyously, or try to reject it and be dragged, frustrated nd miserable, nonetheless toward it. It is a basic elief of Universalists that men are moved more by resent happiness and satisfaction than by any promise f reward or threat of pain in a future life. "Holiness nd true happiness are inseparably connected." This s the guarantee built into us by God that our ultimate nd is salvation. The stock-in-trade of the Church, he benefit of religious faith, is in wise and creative iving, the glad acceptance of God's will for us and he deliberate working out of it in our living.

—CRITERIUS

METROPOLITAN WOMEN CELEBRATE ANNIVERSARY

The Universalist Women's Alliance of the Metropolitan District celebrated its sixtieth Anniversary on Friday, October 26, 1956, with a luncheon meeting at All Soul's Universalist Church, Brooklyn, N.Y. Seventy-two women were present from the four Universalist churches in the area.

Mrs. Emery L. Hamlin, president of the Alliance, presided. The guest of honor was Hattie E. Miller of Valley Stream, L.I., a charter member of the Alliance, whose ninety-third birthday was also celebrated. When the large birthday cake was brought in, Miss Miller responded with a speech filled with faith, enthusiasm and challenge.

The speaker of the occasion was Mrs. Benjamin B. Hersey, president of the National Association of Universalist Women and a former president of the Alliance. She traced the history of the organization, its purpose and some of its accomplishments, Mrs. Hersey emphasized the value of the Alliance to the State and National associations of Universalist Women, through its continued interest in, and active help for, their work and Service projects. Another great value of the Alliance is in drawing the women of the different churches closer together, helping them to know each other and the work that they are doing.

The first meeting of the Alliance in 1957 was a joint meeting with the New York League of Unitarian Women, at the Church of the Divine Paternity on January 11, 1957. The speaker was Frank R. Barnett, a well-known educator and commentator. His subject was, "How the Church Can Meet the New Challenge in the Cold War."

A HUNGARIAN UNIVERSITY TRANSPLANTED

When the border town of Sopron in Hungary was occupied by Soviet troops, the teachers and students of Sopron University, almost to a man, crossed into Austria. The Minister of Education, Heinrich Dimmel, faced by five hundred guests eager to re-establish themselves at once as an educational unit, did not allow the problem to overwhelm him.

Within hours, a mansion was found for them on St. Wolfgang's Lake, and within days, teaching was resumed in the improvised classrooms. While the Government is considering formal recognition of the University's certificates and diplomas under Austrian law, the German language has already been added to the curriculum! (WAP)

Reactions Of Our Readers

CHRONICLE OF A CHURCH AT WORK

To the Editor:

I am not much given to writing "letters to the Editor," but am moved to do so now, having just finished reading the December issue of the *Leader,* and having found it informative, helpful and reassuring.

Perhaps it is the reassuring that I most value. Too long has a major part of the energies of Universalists been given over to criticizing what other Universalists are doing, thinking, writing and saying. I find reassurance in the current issue of a new era of doing and a primary interest in doing. I should like to hope that the new age of "advance" of which a good deal has been said in the past has at last arrived and is being appreciated. The December issue focuses our attention on what Universalists are doing in all parts of our Zion. It is good. As a parish minister, I know it will be good for the people of my Church to read this because it will give them a feeling of a Church at work, and they will be encouraged.

And there is a balanced diet! Food for meditation in Dr. Colcord's, "We Need Christmas"; Criterius' "Plumbline" gives us some good Universalist theological red meat to get our teeth into; Dr. Spoerl serves up history with the spice of contemporary need; the Editor not only gives us some good reporting of the Mid-West Conference, but also underscores the vision of our superintendents concerning their task, gives the Service Committee a boost in their important program of Help for Hungary, and says a mouthful about the foolishness of addition by subtraction. Of special interest to me (probably because it confirms my own prejudice) is the article on the primacy of worship, which subject also got some attention at the Pennsylvania Convention. I am glad to have one layman suggest to other laymen that witchhunting is out of date. And I am glad to hear the news from Norway, from Michigan, from Minnesota and North Carolina, from Waterloo, Chicago and Acton, from Hartford and from other churches and their people.

—Frederick L. Harrison
Danbury, Conn.

CHURCH MERGERS

To the Editor:

In the September issue of the *Leader* there is a story of a church merger in Houlton, Maine. Earlier, in April, the success story of a community church in Orono, Maine was told. Both stories emphasize the desirability of being community churches, of serving a large number of Protestants. One of these has been successful, the other has hopes of achieving success. At least they can hope for increased numerical and financial strength and most likely greater prestige in their communities.

The question, however, must be raised, whether such mergers do not sacrifice some of the genius and distinctive contribution of liberalism by this desire to serve all people. It seems to me that a liberal church must continuously ask what distinctive contribution it can make in a community, for our liberal religion, Universalism and Unitarianism, is not a set of beliefs but an approach to life and religion, a method.

—V. Emil Gudmundson
New London, Connecticut

MR. AYER'S WORK FOR FERRY BEACH

To the Editor:

In view of the many questions which are bound to arise, the Board of Directors of the Ferry Beach Park Association wants to make known to all, through the *Leader,* that our sole reason for not retaining the Rev. Eric A. Ayer as Chaplain and Director of Public Relations is the financial status of the Association. When it came time to consider whether to retain him for another year, we weighed very carefully every possibility before regretfully concluding that we could not afford a full scale public relations department unless we were to neglect sorely needed maintenance and improvements.

We were highly pleased with the work Mr. Ayer did for us. The fruits of his labors are evidenced by our possession of a third cabin and an approximately fifty per cent increase in attendance at the several institutes held this year. While other factors doubtlessly helped to bring about the increase in attendance, the greater share of this is due to the real enthusiasm which he engendered in his many appearances before liberal churches throughout New England. Only those of us on the Board know the many long and tedious hours he gave to the task, simply because he wanted Ferry Beach to prosper.

So it was with only deep regret that we were forced to the conclusion that we could not renew our arrangement with him for another year.

—Donald E. Manning, *Secretary*
Ferry Beach Park Association
Saco, Maine

FREEDOM, DIVERSITY AND RESPONSIBILITY

To the Editor:

Mr. Anderson and "Criterius" should be thanked for their efforts to reprovide us with a creed, as evidenced in the November issue of the *Leader.* It is understandable how lost they must feel without one, and how they must wish that their own conceptions would be espoused by the entire church.

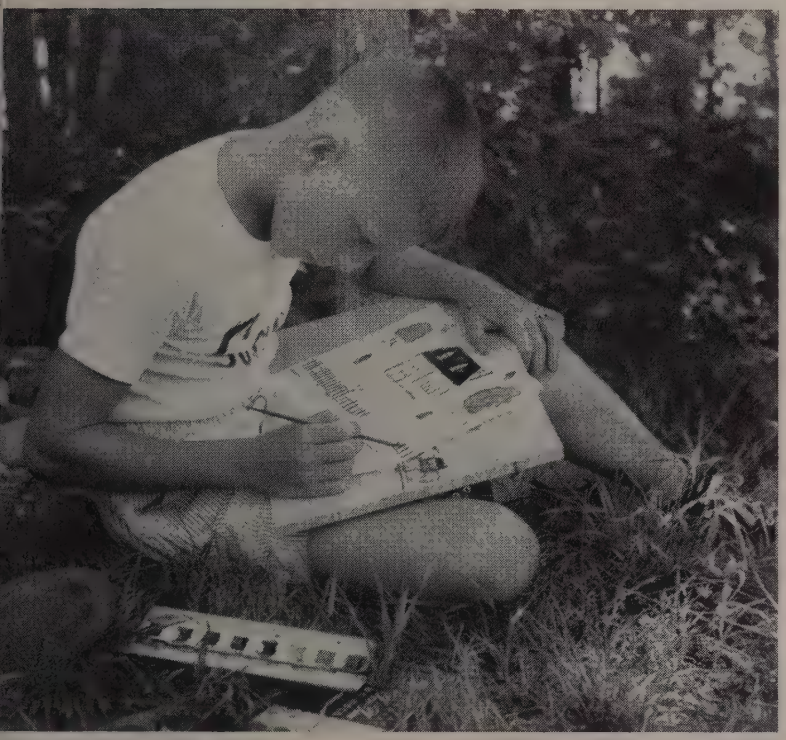
It is claimed that this statement framed at Ferry Beach is "inclusive enough to contain all who worshipfully can move together." Yet can any statement ever formulated be broad enough to include the multitude of diverse ideas and convictions which is the strength of our church? Our freedom of belief entails the responsibility of having a belief, but each must be free to develop his own.

It is a praiseworthy thing for individuals or groups to clarify and articulate their beliefs, but to project any such statement onto the denomination as a whole would be to restrict the new growth of Universalism which is today broadening our horizons and strengthening our fellowship — a growth that was indicated by the "truncation" of the Washington statement of faith.

Canton, N. Y. —Peter Lee Scott

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts



MMY IS GOING TO CAMP

This is the time of year boys and irls of camp age are receiving appli-ıtion blanks from various camps. The ɔungsters and their parents are mak-ıg plans for the child's summer camp xperience. There was a time when ıe children who had diabetes were ɔt able to anticipate a few weeks at summer camp. Their friends would lk about the fun they would be hav-ıg while at camp, but the diabetic ıildren knew they must stay at home, nce very few camps would accept iabetic applicants.

Then, The Association of Univer-list Women and Dr. Joslin founded ımps especially for diabetic girls and ɔys. What a blessing this has been. he Clara Barton Birthplace Camp for irls is entering its twenty-sixth year ıd the Elliott P. Joslin Camp is start-ıg its tenth year. In all this time, terally thousands of diabetic young-ers have enjoyed the benefits pro-ided at these camps.

Let's look at one of the campers who may now be making out his application for the Joslin Camp. The name used is a fictitious one, but the story is real.

Jimmy is ten years old. He has three brothers and two sisters. He has had diabetes only two years, but is having difficulty following the diet his doctor has prescribed. It's not easy for him to understand that when he eats the wrong things he may become very sick or that he may be shortening his life or causing serious artery, kidney, and eye trouble. He only knows he is hungry. It is difficult for his mother to provide him with the proper food. She is working since Jimmy's father was killed in an accident over a year ago. The insulin that Jimmy must have every day is very expensive and the cost of feeding and clothing six children is very high on an unskilled worker's pay.

Jimmy is ashamed of being a diabetic. Some of the kids at school tease him about "using the needle" and about not being able to eat sweets. Once he had an insulin reaction on the playground and it caused such a furor that he is terrified that he may have another some day. When he sneaks some candy or ice cream into his diet, it may be because he would rather be sick than have his friends see him while in reaction. He doesn't have much fun at school because the teacher is afraid to let him take part in the active games and then the kids tease him some more. His friends don't mean to be cruel; they just treat him as though he were sick all the time. No matter what he does, people make him feel that he is different from all the rest.

His doctor has told him about the Joslin Camp where he can play with other diabetic children and learn to do the things he has missed out on at home.

Jimmy would love to go, but the application has his mother worried. It asks the parents to state how much they can contribute towards the weekly cost of $60.

Finally, realizing that Jimmy needs the camp experience, she decides to save every penny she can and hopes that she will be able to pay $15 each week while Jimmy is at camp. That's the figure she puts down and then mails the blank. Jimmy and his mother anxiously watch the mails.

In a few weeks they receive a letter telling them that Jimmy has a reservation for three weeks at Camp Joslin. It's wonderful news for the mother, and Jimmy is so excited he wants to start packing right away.

Jimmy has many problems and, in three weeks, it may be impossible to give him all the help he needs. However, it can be pretty well assured that he will go home a happier, healthier, better adjusted diabetic. His chances of maturing normally will be much greater.

How is such a thing possible, especially when you multiply this case by hundreds of similar ones of a lesser or a greater degree in severity? How can the camps take care of hundreds

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News of Churches and Church People

MASSACHUSETTS & CONNECTICUT UNIVERSALISTS HONOR DR. & MRS. SCOTT

More than one hundred Universalists representing twenty-seven parishes in Massachusetts and five parishes in Connecticut gathered for a dinner honoring Dr. and Mrs. Clinton Lee Scott at the Charles Street Meeting House, Boston, Massachusetts, Friday evening, December 28.

At the speaker's table, in addition to Dr. and Mrs. Scott, there were Mr. and Mrs. Harry Foxhall, the Rev. and Mrs. George J. Spencer, Wallace Parkhurst, Mr. and Mrs. Clifford Kelsey, the Rev. and Mrs. Gordon B. McKeeman, Mr. and Mrs. Peter L. Scott, the Rev. and Mrs. Keith C. Munson, Dr. Robert Cummins, the Rev. and Mrs. Philip R. Giles, the Rev. Dana E. Klotzle, the Rev. Edna Bruner, the Rev. and Mrs. Kenneth L. Patton, Mr. and Mrs. Wayne Bradley.

Harry Foxhall, president of the Massachusetts Convention, presided as toastmaster. Mr. Foxhall introduced Wallace Parkhurst, president of the Universalist Convention, who expressed the gratitude and good wishes of Connecticut Universalists to Dr. and Mrs. Scott. The toastmaster then called upon the Rev. Gordon B. McKeeman, member of the Massachusetts Executive Board. Using a series of quotations from Dr. Scott's reports over the years, Mr. McKeeman summarized the record of churches revitalized, new churches opened and a broad program of education, which has grown up under Dr. Scott's administration of the Massachusetts and Connecticut churches.

Following his address, Mr. McKeeman presented Dr. Scott with a handbound volume containing scores of letters from Dr. Scott's ministerial colleagues, both inside and outside of the Massachusetts-Connecticut area.

The Rev. George Spencer, vice-president of the Massachusetts Convention, former Massachusetts field worker under Dr. Scott, now minister of the First Universalist Church of Worcester, presented a purse of money to Dr. and Mrs. Scott from the organizations, churches and ministers of Massachusetts and Connecticut. Mr. Spencer expressed the warm, personal appreciation of Massachusetts and Connecticut Universalists to Dr. and Mrs. Scott for years of unstinted service and friendly comradeship.

Dr. Scott reminisced briefly on his years of work as superintendent and expressed his gratitude for the opportunity to work with the ministers and layfolk of the two state organizations. He noted that he was not retiring, but returning to the parish ministry, which he had always regarded as the most important work a clergyman is called upon to do.

Following the formal session, there was an informal reception for Dr. and Mrs. Scott.

Dr. Scott left Boston Saturday, December 29, for Tarpon Springs, Florida, where he is now minister of the Universalist Church of the Good Shepherd.

PROVIDENCE UNIVERSALISTS DEDICATE RESTORED SANCTUARY

The service of rededication of the sanctuary of the First Universalist Church in Providence, Rhode Island, took place on December 16, 1956, conducted by the Rev. Albert F. Ziegler, minister. The Rev. William W. Rose, D.D., of the First Universalist Church in Lynn, Mass. gave the rededication sermon. Fred B. Perkins, President of the Board of Trustees, led the congregation in the act of rededication.

The decision to restore the sanctuary, or move and build a smaller structure in a more residential area, had been under consideration for several years. The faith of the people and the courage of their leaders finally decided the issue, and a vote was taken at the annual meeting of the church in June, 1956. Plans for the restoration were made by a committee of church members, which included Louis D. Richardson, architect. Mrs. Ella O. Millard, of Bristol, R. I., was called in as consultant on the interior decoration. The Gothic decoration complements the Gothic architecture of the structure, and reveals the artistic coloring in the stained glass windows of breath-taking beauty.

This is the third house of worship erected by the First Universalist Church in Providence. It was built in 1871-1872, at a time when the faith of its people was large. The spaciousness of the church foretold their complete confidence in the spirit of God and the spirit of man to grow. That confidence is still alive today in their descendants who carry on.

The First Universalist Church of Providence is a Gothic structure with the interior graciousness that goes with Gothic architecture.

Fifty years ago there was a redecoration which ignored these architectural features. The green wall of the chancel and the reddish brown walls of the sanctuary have been done over in buff. The supporting pillars, formerly dark brown, now are in a lighter shade, and the capitals atop the pillars are done in green with touches of red, and gold highlighting.

A great profusion of Bible quotations, formerly lettered on the walls in yellow, has been removed. The only inscription retained is lettered in gold on the rood arch. This reads "Behold the tabernacle of God is with man and He will dwell with them. And they shall be His people. And God Himself shall be with them. And be their God."

The chancel window above the altar has been outlined in gold with a touch of red, as have the supporting beams and trusses. The inner edges of the quatrefoils and other features of the window tracery are touched with gold.

The trusses, beams and window tracery are painted the same shade as the pillars. This shade is a special mix which Louis D. Richardson, architect who worked on the project, said is the best possible approximation of the color of the pulpit, pews and other furniture.

This restoration of the sanctuary is

first major step of Providence Uni-
salists in an expanding program of
vice to the intown population of
ir city. According to the Rev.
ert F. Ziegler, minister, the next
ps will be the redesigning of the
ement for religious education and
provide facilities for a modern city
rch program. Mr. Ziegler intends
have the church open for prayer
meditation during the week as
ll as for Sunday services. The new
cation program will expand its
vices for adults.

cCOLLESTER HALL
BE MODERNIZED

Contracts have been let for the
dernization of McCollester Hall,
ich houses the religious education
ilities of the Central Unitarian-Uni-
salist Church in Detroit. Dr. Tracy
llman, minister, has announced that
work will begin as soon as steel
be obtained.

McCollester Hall, which was named
Dr. Lee S. McCollester, long-time
nister of the Detroit Church and
er Dean of Tufts College, adjoins
church proper. It is used for the
t-growing Sunday School directed
Constance I. Young, M.A., min-
er of education, and such activities
the weekly fellowship hour, plays
ged by the church drama group,
other organizational activities.

It will be rebuilt within the next
months to provide more and
ger classrooms, an assembly room,
ge dining room, library and auxil-
y facilities.

"We expect that when the work is
npleted, we will have a physical
nt adapted to the needs of modern
igious education for children,"
iss Young declared. "Since our
thods are so different from the
ditional Sunday school approach,
rejoice that we will have facilities
accommodate the newer ways of
ching."

The work is the outgrowth of a
ilding Fund Campaign waged in
Fall of 1955 during which mem-
rs pledged one hundred and fifteen
usand dollars over a three-year
riod. Co-chairmen for the drive
re O. P. Pearson and Herbert T.
ebling with George T. Montross
ing as treasurer.

Greatly To Be

A Lenten Manual

of daily readings for 1957, written for liberal church members

by

Rev. Francis C. Anderson, Jr.

Minister of All Souls Unitarian-Universalist Church, Braintree, Massachusetts

Published by The Council of Liberal Churches and distributed by the Department of Publications of the Universalist Church of America

In his foreword, Mr. Anderson says:

> The Lenten season symbolizes a preparation — the earth for the coming of springtime, and for the fulfillment of himself.
>
> It is a time of being, in anticipation of coming activity. It begs self examination, **a lifting up** rather than a giving up.

In moving verse and in poetic prose the author has given us a series of meditations that **will** lift up the spirits of its readers.

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Time is short — Ash Wednesday is March 6

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Mr. and Mrs. Levon Seron announce the marriage of their daughter, Evonne, to Rolf H. K. Schulze in the First Universalist Church, Joliet, Illinois, December 29, 1956. Mr. Seron is a member of the Board of Trustees and chairman of the Committee on Business Administration, Universalist Church of America.

WINTER FORUM AT CHARLES STREET

Charles Street Universalist Meeting House, Boston, is presenting a series of Sunday evening lectures and forum discussions under the leadership of well-known experts in their respective field. The program for February and March follows:

February 3 — The Role of India in the World Crisis, Dr. Amiya Charkravarty, Professor of Comparative Religion, Boston University.

February 10—Eros and Civilization, Professor Herbert Marcuse, Author and Professor of Economics at Brandeis University. Dr. Clemens Benda, Psychiatrist, author of "Man in an Era of Lovelessness."

February 17 — Recent Supreme Court Decisions on Civil Rights and Civil Liberties, Albert Beisel, Attorney, Professor of Constitutional Law at Boston University.

February 24 — World Religions and World Peace, Professor Edwin Booth, Professor of Historical Theology, Boston University. Kenneth L. Patton, Minister, Charles Street Universalist Meeting House.

March 3—The Middle East in Mid-Passage, Professor Harrell Beck, Professor of Hebrew and Old Testament, Boston University Faculty, American University, Cairo, Egypt, 1947-1954.

RESEARCH ON CHRISTIAN WORK IN RACE RELATIONS

A new racial research project to discover how the practical experience of Christians working for better race relations in one country can be helpful to those in other parts of the world will be undertaken by Dr. J. Oscar Lee for the World Council of Churches.

The project will be assisted by a $3500 grant-in-aid from the Fund for the Republic to the United States Conference for the World Council of Churches, Dr. Samuel McCrea Cavert, executive secretary of the Conference, announced.

The National Council of Churches of Christ in the U.S.A. is making available the services of Dr. Lee, executive director of its Department of Racial and Cultural Relations.

Dr. Lee came to the Department of Race Relations of the Federal Council of Churches of Christ in 1946 and became its executive secretary the next year. When the National Council of Churches was formed, he continued to direct racial and cultural relations.

Dr. Lee will leave on January 14 for a three-month visit which will take him to Northern and Southern Rhodesia, Kenya, Pakistan, India, Ceylon, and Malaya. He will meet in each place those most active in the struggle for improved race relations.

"At each center Dr. Lee will try to discover how far his American experiences can be applied," Dr. Cavert says.

The research project will also attempt to determine how far methods used elsewhere can be used in the United States and how the World Council of Churches could give more help to those working in the field whether in the United States or other countries, according to Dr. Cavert. Approximately one-third of the grants and appropriations made by the Fund for the Republic have been dedicated to the improvement of race relations.

Dr. Lee will prepare a report of h findings for the 90-member Centr Committee of the World Council o Churches which will meet at Yale D vinity School in August 1957.

GOOD FOR UNIVERSALISTS EVERYWHERE

Some suggestions for our church i 1957:

Let us *enjoy* its total ministry.

Let us *love* it for all that it mean

Let us be *humbly proud* of ou Faith.

Let us *attend* its services as muc as we can.

Let us continue *to build* up ou splendid organizations.

Let us *appreciate* the inspiration o our Choir.

Let us *build* on our growing Churc School and Adult Class.

Let us *develop* new friends an friendships.

Let us *add* to our beautiful buil ing even more where we can.

Let us *give* cheerfully.

In short, let each of us in 1957 b loyal and consecrated members.

—SETH R. BROOKS *in th Universalist National Memorial Church Bulletin*

RESOLUTIONS, MASSACHUSETTS UNIVERSALIST CONVENTION

Resolutions to be presented to th annual meeting of the Massachuset Universalist Convention should b sent immediately to the Chairman o the Resolutions Committee, Rev. Hug Weston, 31 Main Street, Saugus, Ma sachusetts.

CRACKLING

When Judy returned from scho one day, she remarked casuall "Mother, I told my teacher that yo threw the hairbrush at Daddy th morning."

"Why on earth did you tell h that?" asked her mother in horror.

With devastating logic, Judy replie "Well, she didn't know it."

—*The Watchman-Examin*

A.U.W.

(*Continued from Page* 57)

children when parents are not able pay what it really costs?

The answer is simple. Largely be-ıse of the warm hearts of Univer-ist women. Their continued work behalf of the camps provides Jimmy l many, many others with the op-tunity to live and enjoy a normal e.

—ROBERT B. VAIL

ANDS

Do you ever notice hands? After a rson's eyes, hands are the next de- of appearance that I always find self examining. I do not mean that m noticing whether they are "dish-ı hands," or whether their nails are ished in the style most lately ap-ɔved by cosmeticians. (I wouldn't ɔw if they were!) Of course, we notice good grooming, and even re the lack of it. But the things I ice about hands, the best care can-: improve nor the worst destroy.

Throughout the history of civilized n the hand has been a mighty sym-. It has stood for deity, for service, friendship. The handclasp has been borated upon as a symbol of a closer d of friendship in many secret or-s, a silent greeting in many tongues. nds have inspired painters and poets ke. Why? It is not primarily their pe or their size. The color of their n has made no difference. Rather it what the hands have done and accustomed to do that has made m so important a symbol, so fruit-an inspiration, so revealing a fea-e.

Look at your hands. Do they show rks of toil? What have they done? ve they swept and dusted as they de a house a home? Have they shed and ironed for your family, ped to feed and clothe another in ed? Have they weeded and watered, ed and cultivated to grow food or ate beauty? Have they painstak-ly kept records for some organiza-n or capably tended the sick? Watch ır hands. Do they move surely, ıtly, like hands trained to work? they grasp the hand of a friend nly, warmly, inspiring confidence l trust? Be proud of them! They enoble the finest heritage we have: service rendered for another.

There is a story that came out of World War II, first told by Tony Weitzel in the *Chicago Daily News,* well worth repeating. At the end of the war, American GI's quartered in a bombed German village began to help the villagers clear away the rubble and repair the shattered homes. The big job was the ruined church. Slowly they patched the broken walls and the fallen roof. And one day they began to put together the fragments of a statue of Christ that had tumbled from the high altar. When they lifted the image back to its pedestal, it was almost like new, except that they had not found the marble hands. So at the foot of the handless Christ they wrote this poignant line: "I have no other hands than yours."

May we not be too busy to reflect with thankful hearts that we have hands with which to serve, and with which we may develop the potentialities of ever greater service. Never has that service been more needed in the cause of peace; never has there been a time when we could better exemplify "Jesus of Nazareth . . . who went about doing good."

—RUTH LITCHFIELD
The Massachusetts Observer

Editor's Note: Mrs. Litchfield is a district director of the Massachusetts A.U.W. Not only do her busy hands care for her family of four children; their service extends to her church where she is active in the church school, President of the A.U.W., and chairman of the annual fair; and beyond to her community where she finds much to do for the P.T.A. and for a Scout Group as its leader.

IARF PRESIDENTS VISITS UNIVERSALIST HEADQUARTERS

Symbolic tokens of honor and esteem were presented to the Right Honorable J. Chuder Ede, president of the International Association of Liberal Christianity and Religious Freedom, at an informal reception held at 16 Beacon Street, Boston, December 7, 1956.

Alan J. Sawyer, president of The Universalist Church of America, welcomed Mr. Ede and presented him with an inscribed copy of *Hell's Ramparts Fell,* a biography of John Murray by Alfred S. Cole and Clarence R. Skinner. An honorary membership in the Universalist Church of the Larger Fellowship was conferred on Mr. Ede by the Rev. Philip R. Giles, director of the Department of Church Extension. The Rev. Dana Klotzle, director of the Universalist Service Committee, presented Mr. Ede with a Universalist Committee button, symbolic of the active co-operation of the Service Committee with the IARF in the Hungarian Relief Project.

Dr. Frederick May Eliot was then called on by Mr. Klotzle to present Mr. Ede. Mr. Ede's response, addressing Universalists as fellow members of the International Association, was warm, witty, and whimsical. In a serious vein, he spoke of the importance of our co-operative work in behalf of man's spiritual freedom. He thanked the Universalist Fellowship for its generous response to the call for Hungarian relief.

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President

INSTALLATIONS

JOHN I. DANIEL was installed as minister of the Universalist-Unitarian Church of Waterville, Maine, Sunday evening, November 18, 1956. Rev. Clifford Osborn, Chaplain of Colby College, presided and opened the service with a Call to Worship and Invocation. The Rev. Douglas Robbins of Augusta led the Act of Installation. The Installation Prayer was offered by the Rev. Malcolm A. MacDuffie, president of the Waterville Ministerial Association.

The Installation Sermon was preached by Dr. Julius Seelye Bixler, president of Colby College. Dr. Bixler spoke on *The Teaching Ministry of the Church.*

Mr. Roland Burnstan spoke as a representative of the American Unitarian Association. The Charge to the Congregation was given by the Rev. Ernest Thorsell, minister of the First Universalist Church of Portland. The Charge to the Minister was given by the Rev. Thomas Sinclair, director, Northern New England Region, American Unitarian Association.

The Benediction was pronounced by the Rev. John Irving Daniel.

Visitors and members of the parish joined in an informal reception for Mr. and Mrs. Daniel in Averill Parlors following the service.

GERALD K. WYMAN was installed as minister of the First Universalist Church of Lansing, Michigan, Sunday, December 2, 1956.

The Rev. Alfred D. Judd, minister of East Liberty and Horton Universalist Churches, presided and led the Worship Service. The Occasional Sermon was preached by Dr. Tracy M. Pullman of Detroit.

Louis C. Church, chairman of the Pulpit Committee, led the congregation in the Act of Installation. The Installation Prayer was offered by the Rev. Walter E. Kellison, president of the Michigan Universalist Convention and minister of the Farmington Universalist Church.

The Benediction was pronounced by the Rev. Gerald K. Wyman.

Following the service, there was a reception for Mr. and Mrs. Wyman in the dining room of the church.

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FRANK A. DEWICK, *Treasurer*

WHO KNEW ROBERT NEWMAN JOHN?

The Rev. Robert Newman John, o dained by the Universalist Maine Co vention, died in Blanchester, Ohi October 28, 1910. He had serve churches in Ohio in Blanchester, Fros Cuba, Jeffersonville, Belpré, Londo and Zanesville. Readers who knew hi or attended services of his are aske to communicate with *The Universali Leader,* 16 Beacon Street, Boston Mass. A reader is anxious to commun cate with them about Mr. John on personal matter.

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IASSACHUSETTS ELLOWSHIP COMMITTEE

Transferred: Dr. Clinton Lee Scott, ary S. Scott, and the Rev. Eric A. yer to the Central Fellowship Comittee.

The Rev. Paul Husted to Rhode and and the Rev. Emerson S. hwenk to Ohio.

Renewed the Letter of License to each for one year of the following: mes Mott as of January 11, 1957; ter Lee Scott as of January 12, 1957; oward R. Burns as of January 11, 57.

Granted Letter of License to Preach r one year to Bruno J. Visco as of nuary 9, 1957.

— RAYMOND M. SCOTT, *Secretary*
nuary 9, 1957.

IcDAVITT FIFTY YEARS N THE MINISTRY

Dr. Arthur McDavitt, retired minis- of Muncie Universalist Church, was nored recently at a Kiwanis Club nner upon the occasion of his fiftieth ar in the ministry. He was a graduate Lombard College and was honored th a degree of Doctor of Divinity in 51, at St. Lawrence Theological hool, Canton, New York.

OBITUARIES

MRS. LOLA MILLARD

Mrs. Lola Millard died at Doolittle Home, Foxboro, Massachusetts, October 22, 1956, at the age of 96.

Mrs. Millard, who was born in Clarendon, N.Y., always kept her membership in the Clarendon Universalist Church. For twenty-five years she lived in Washington, D.C. with her cousins, the Misses Nora and Alice Atwood, sisters of the late Dean John Murray Atwood. In Washington she was an enthusiastic worker in the National Memorial Universalist Church.

Memorial services were held at Clarendon Universalist Church, October 28.

EDWARD MILTON MINOR

The Rev. Edward M. Minor, 89, died at his home in Farmington, Michigan, November 8, 1956. Mr. Minor was born May 19, 1867, near Greenville, Illinois, the son of Smith F. and Addie Coburn Minor. In 1895, he graduated from Lombard College in Galesburg, Illinois, and was ordained as a Universalist minister in 1897. On June 18, 1899, he was united in marriage with Mary Elizabeth Musgrave of Hutsonville, Illinois. He held pastorates in Michigan, Ohio, Illinois, and Ontario, Canada. His last pastorate was the Universalist Church at Hutsonville. He retired from the ministry in 1946, and moved to Farmington, where he lived until his death.

Mr. Minor received an honorary certificate at the Andover convention in 1953 for having been an ordained minister of the Universalist Church for fifty-six years.

Mr. Minor is survived by Mrs. Minor, one daughter, Adelia Minor of Farmington; two sons, Ainslie of Sao Paulo, Brazil, and Maxwell of Chicago; nine grandchildren, and five great-grandchildren. Another son, Arden Minor, preceded him in death in July, 1955.

Funeral services were held on Saturday, November 10, in the Farmington Universalist Church, with the Rev. Walter E. Kellison officiating. Interment took place in Glen Eden Cemetery at Farmington.

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VISITING SOUTHERN CALIFORNIA?

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The easiest way to teach children the value of money is to borrow some from them.

—*The Watchman-Examiner*

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(Section 520, P. L. & R

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

On November 26, 1956, accepted the transfer from Pennsylvania of Rev. Edwin B. Cunningham.

On December 26, 1956, the following actions were completed:

Transferred Rev. Edwin C. Broome to New York; Isaiah J. Domas to Pennsylvania; William J. Gold to New York; Rev. Brainard F. Gibbons to Massachusetts.

Approved the action of the Pennsylvania Fellowship Committee in renewing the license as minister of Henry Felton, a licentiate, with the right to perform the Christian Ordinances.

Voted on January 2, 1957, to accept the transfer of Leland Stewart from New York State and transfer him to California jurisdiction.

Voted on January 2, 1957, to approve the action of the Pennsylvania Fellowship Committee in granting to Cecil F. Reeser the right to perform the Christian Ordinances.

—ESTHER A. RICHARDSON, *Secretary*

CENTRAL SQUARE ENTERS SECOND HALF CENTURY

The First Universalist Church of Central Square, New York, which has been revitalized in recent years, celebrated its fiftieth anniversary in 1956 with plans for increased service in the years ahead. The minister has added to the regular instruction of the sermon hour a series of informal "meetings for discussion of issues that concern us and our religion."

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